



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

VOL. VII.

J. J. OWEN, EDITOR AND MANAGER,
734 Montgomery St.

SAN FRANCISCO, CAL., SATURDAY, JULY 28, 1888.

TERMS (In Advance): \$5.00 per annum;
\$1.25 for six months.

NO. 2.

CONTENTS:

FIRST PAGE.—Gems of Thought; The Dignity of Man, by J. G. Fichte; Why Not, and Why Should We Not? by S. W. Jewett; Independent Slate-Writing, etc.

SECOND PAGE.—Waiting for More Light; A Haunted Car; Publications, etc.

THIRD PAGE.—Psychometry, by Mrs. L. H. Champion; From the Sun Angel Order of Light; Mrs. Lillie in Chicago; Advertisements, etc.

FOURTH PAGE.—(Editorial) Editorial Fragments; W. J. Colville's Sunday Work; Sayings of President Garfield; The Upper and Nether Millstone; "America's Godless Schools;" Community Property; But One Opportunity; The Angel Side of Humanity; The Eternal Mystery; "D. D. Home, his Life and Mission," etc.

FIFTH PAGE.—Editorial Notes; Objects of the Psychical Research Society; Meetings at Curtis' Hall; A Day at Onset Bay; An Indignant Correspondent; Professional Cards; Notices of Meetings; Publications, etc.

SIXTH PAGE.—A Question of Harmony, by Leon M. Bow, doin; Notes from Onset; Advertisements, etc.

SEVENTH PAGE.—My Hit or Miss Stripe; Rules for the Spirit Circle; Professional Cards, etc.

EIGHTH PAGE.—(Poetry) The Widow and her Son; The Hymn of Evolution; The Majority; The Divine Poet. Our Question Department; Advertisements, etc.

GEMS OF THOUGHT.

Humble usefulness is better than learned idleness.

Vices, like misfortunes, seldom, if ever, come singly.

The truly brave are soft of heart and eyes.—*Lyron.*

Death is a commingling of eternity with time.—*Goethe.*

To make pleasures pleasant shorten them.—*Charles Buxton.*

There is not a single moment in life we can afford to lose.—*Goulburn.*

Till life is coming back, our death wed o not feel, Light must be entering in, our darkness to reveal.—*Archbishop Trench.*

A brain might as well be stuffed with sawdust as with unused knowledge.

It doesn't take an imaginary ill long to become a real one.—*Philadelphia Call.*

Be as careful of the books you read as the company you keep.—*Paxton Hood.*

A book is good company. It is full of conversation without loquacity.—*Beecher.*

There are many men whose tongues might govern multitudes if they could but govern themselves.

Love is to the life what religion is to the soul; it inspires it, it sustains and enliven it.—*Bahac.*

Giving is like a fly blister. It is a counter-irritant to selfishness. It never does any good till it hurts.

There are many more shining qualities in the mind of man, but there is none more useful than discretion.

That vain and foolish hope which is misemployed on temporal objects produces many sorrows.—*Addison.*

After long experience of the world, I affirm before God, I never knew a rogue who was not unhappy.—*Junius.*

The man to whom virtue is but the ornament of character, something over and above, not essential to it, is not yet a man.

Our estimate of a character always depends much on the manner in which that character affects our own interests and passions.

Love requires not so much proofs as expressions of love. Love demands little else than the power to feel and requite love.—*Richter.*

It is hard to personate and act a part long; for when truth is not at the bottom, nature will always be endeavoring to return, and pass out and betray herself one time or other.—*Tillotson.*

As the calling dignifies the man, so the man much more advances his calling. As a garment, though it warms the body, has a return with an advantage, being much more warmed by it.—*South.*

He only is great who has the habits of greatness; who, after performing what none in ten thousand could accomplish, passes on, like Samson, and tells neither father nor mother of it.—*Lavater.*

THE DIGNITY OF MAN.

Speech Delivered by J. G. Fichte at the close of a Series of Lectures on the Science of Knowledge.

EDITOR OF GOLDEN GATE:

I can not resist the pleasure of transcribing the enclosed speech by Fichte for the GOLDEN GATE. I am certain that you and your numerous readers will thank me for calling attention to it. The mere mention of the name of the German philosopher, Fichte, is all that is required as an introduction. As he died in 1814, the speech can not be called stolen thunder from Modern Spiritualism; and it is hardly probable that Theosophy, either as a name or a system, was present in his thoughts. Yet, through a process of absolute reasoning, he reaches a conclusion which, I may venture to say, is certainly theosophic. It is Emersonian in expression and depth, and contains a clear perception of spiritual evolution. Trusting that I have not ventured too far in believing that it will receive a hearty welcome to your columns, I am, Spiritually yours,

TELAKE, July 21, 1888. J. W. MACKIEP.

We have completed the survey of the human mind; we have created a foundation, upon which a scientific system, as the correct representation of the original system in man, may be built. In conclusion, let us take a glance at the whole.

Philosophy teaches us to look for everything in knowledge—in the Ego. Only through it is order and harmony brought into the dead, formless matter. From man alone does regularity proceed, and extend around him to the boundary of his perception; and in proportion as he extends this boundary, are order and harmony also extended. His observation marks out for each object of the infinite diversity its proper place, so that no one may crowd out the other, and brings unity into this infinite variety. By his observation are the heavenly bodies kept together, and form but one organized body; by it the suns move in their appointed courses.

Through reason there arises the immense gradation from the worm to the seraph; in it is hidden the system of the whole spirit world, and man expects justly that the law which he gives it and himself, shall be applicable to it; expects justly the future universal acknowledgment of that law. In reason we have the sure guarantee that from it there will proceed, in infinite development, order and harmony, where at present none yet exists; that the culture of the universe will progress simultaneously with the advancing culture of mankind. All that is still unshaped and orderless will, through man, develop into the most beautiful order, and that which is already harmonious will become ever more harmonious, according to laws not yet developed. Man will extend order into the shapeless mass, and a plan into universal chaos; through him will corruption form a new creation, and death call to another glorious life.

Such is man, if we merely view him as an observing intelligence; how much greater if we think of him as a practical, active faculty! Not only does he apply the necessary order to existing things; he gives them also that order which he selected voluntarily, wherever his footsteps led him. Nature awakens wherever his eyes are cast; she prepares herself to receive from him the new, brighter creation. Even his body is the most spiritualized that could be formed from the matter surrounding him. In his atmosphere the air becomes softer, the climate milder, and nature assumes a brighter smile from the expectation to be changed by him into a dwelling place and a nurse of living beings.

Man commands coarse matter to organize itself according to his ideal, and to furnish him the substance which he needs. What was formerly dead and cold, arises at his command from the earth into the nourishing corn, the refreshing fruit, and the animating grape, and will arise into other things as soon as he shall command otherwise. In his sphere the animals become ennobled, cast aside under his intelligent eye their primitive wildness, and receive healthier nourishment from the hand of their master, which they repay by willing obedience.

Still more. Around man souls become ennobled; the more a man is a man, the more deeply and extensively does he influence men. Whatsoever carries the stamp of pure humanity will never be misapprehended by mankind; every human mind, every human heart, opens to each pure outflow of humanity. Around the nobler man his fellow-beings form a circle, in which he approaches nearest to the center who has the greatest humanity. Their

souls strive and labor to unite with each other to form but one soul in many bodies. All are one reason and one will, and appear as co-laborers in the great, only possible destination of mankind.

The higher man draws by force his age upon a higher step of humanity; the age looks back, and is astonished at the gap over which it has leaped; the higher man tears with giant arms whatever he can seize from the year-book of the human race.

Break the hut of clay in which he lives! In his being he is independent of all that is outward; he is simply through himself; and even in that hut of clay he is occasionally, in the hours of his exaltation, seized with a knowledge of this his real existence; in these hours, when time and space and everything that is not himself vanish, when his soul tears itself by force from his body—returning to it afterward voluntarily in order to carry out these designs, which it would like to carry out yet by means of that body. Separate the two last neighboring atoms, which at present surround him, and he will still be; and he will be, because it will be his will to be. He is eternal through himself and by his own power.

Oppose, frustrate his plans! You may delay them; but what are thousand and thousand times thousand years in the year-book of mankind?—a light morning dream when we awake. He continues and he continues to act, and that which appears to you as his disappearance is but an extension of his sphere; what you look upon as death is but ripening for a higher life. The colors of his plans, and the outward forms of them may vanish to him, but his plan remains the same, and in every moment of his existence he tears something from the outward into his own circle; and he will continue thus to tear unto himself until he has devoured everything; until all matter shall bear the impress of his influence, and all spirits shall form one spirit with his spirit.

Such is man; such is every one who can say to himself: I am man. Should he not then carry within him a holy self-reverence, and shudder and tremble at his own majesty? Such is every one who can say to me: I am. Wherever thou mayest live, thou, who carryest but a human face; whether thou plantest sugar cane under the rod of the overseer, as yet scarcely distinguishable from the brute creation, or whether thou warms thyself on the shores of the Fireland at the flames, which thou didst not kindle, until it expires, and weepst bitterly because it will not keep burning by itself; or whether thou appearest to me the most miserable and degraded villain, thou art, nevertheless, what I am; for thou canst say to me: I am. Thou art, nevertheless, my comrade and my brother. Ah! at one time surely I also stood on that step of humanity on which thou now standest—for it is a step of humanity, and there is no gap in the development of its members—perhaps without the faculty of clear consciousness, perhaps hurrying over it so quickly that I had not time to become conscious of my condition; but I certainly stood there also at one time—and thou wilt also stand certainly at some time, even though it lasted million and million times million years—for what is time?—upon the same step on which I now stand, and wilt surely at some time stand upon a step, where I can influence thee and thou me. Thou also wilt at some time be drawn into my circle, and wilt draw me into thine. These also will I recognize at some time as my co-laborer in my great plan. Such is to me, who am I, every one who is I. Should I not tremble at the majesty in the form of man, and the divinity which resides in the temple that bears his impress, though perhaps concealed in mysterious darkness.

Earth, and heaven, and time, and space, and all the limits of materiality, vanish in my sight at this thought, and should not the individual vanish? I shall not conduct you back to him.

All individuals are included in the one great unity of spirit. Let this be the last word with which I recommend myself to your remembrance, and the remembrance to which I recommend myself to you.

Your modesty is so far from being ostentatious of the good you do, that it blushes even to have it known; and therefore I must leave you to the satisfaction of your own conscience, which, though a silent panegyric, is yet the best.

Why Not, and Why Should We Not?

BY S. W. JEWETT.

The above text, quite ably and fully elaborated in a six-column discourse, reproduced in the GOLDEN GATE, gave so much exquisite satisfaction of soul and spirit, while tracing out the lecture according to memory, as ever was produced before when feasting upon the best of sacred or profane records of the past.

Those who really at heart desire to continue on here to ripe old age, in good health, and in a happy spirit, might not be able to do any better than to spend the time in reading, digesting, and carrying forward the substance of the sermon delivered at Lake Merritt Camp-Meeting.

How to live, and why we should, as delivered in a few succinct words or lines, ably presented, comes from nothing short of deep thinking and long experience. It is intuitive and inspirational in some of its bearings, and those who are able to read and treasure up wise lessons—and why not—will find some things to bear upon the surface and inner being of man's unfoldment. "Amen" and "Amen" was the repeated expression, in a silent, sober sound, which floated in the breezes, mingled with love and charity, over our better senses, from the beginning to the very end of the chapter.

Love to man and animal belongs to our inheritance, and is the quintessence of what should be cherished or developed in our soul natures to carry us forward in every day life.

It has often been our lot to cry out with feelings of sorrow and remorse, at times, when we see animals, children, womanhood and manhood neglected or unjustly treated.

It appears that we are now living at the commencement of a new dispensation. Little children were born and ordained to open the gates of heaven to all the human family, so broad and high enough to admit the greatest as well as the least of those born centuries ago, now, and the many yet to be born on earth, and "born of the spirit" and purity, where they shall be kindly cared for, and consigned to homes and society, as past records will show, or remain in this sphere of preparation just so long as they are unfitted for higher endowments.

All depends upon themselves. No savior is going to put them over the course, until prepared to travel farther on. If we seek we shall find, if diligent and developed to enter a higher life. Equal justice will be rendered to all. It can not be expected that the same fields of award will be presented to the less charitable, less honest, and less loving. Mixed society must become as repugnant over there, so to speak, as it would be on earth to shut the more pure in close quarters with smokers and unclean. Here the votaries of truth are ever tortured, one way and another, and crucified by the bigoted and ignorant.

This writer was driven out of the Episcopal Church in Rutland, and refused fellowship with his brother Masons, without trial, and many that had reason to remain friendly cast him overboard, for opinion's sake only. But he steadfastly continued to preach the everlasting gospel, and is not ashamed of the "new name" written on his brow, standing out in full view, to be read by friend or foe to Spiritualism.

A SCOTCH SABBATH.—Buckle, the historian, says: "It was a sin for any Scotch town to hold a market either on Saturday or Monday, because both days were near Sunday! It was a sin for a Scotch woman to wait at a tavern; it was a sin for her to live alone; it was a sin for her to live with unmarried sisters; it was a sin to go from one town to another on Sunday, however pressing the business might be; it was a sin to visit your friend on Sunday; it was likewise sinful either to have your garden watered or your beard shaven. Such things were not to be tolerated in a Christian land. No one on Sunday should pay attention to his health or think of his body at all. On that day horse exercise was sinful; so was walking in the fields, or in the meadows, or in the streets, or enjoying the fine weather by sitting at the door of your own house! To go to sleep on

Sunday before the duties of the day were over, was sinful, and deserved church censure. Bathing being pleasant as well as wholesome, was a particularly grievous offence; and no man could be allowed to swim on Sunday. It was, in fact, doubtful whether swimming was lawful for a Christian at any time."

Independent Slate-Writing.

EDITOR OF GOLDEN GATE:

I wish to relate to your readers the result of a sitting with one of the Berry sisters for independent slate-writing. On my way to their residence I stopped and purchased double slates, had them sponged and thoroughly cleaned by the clerk; then placing a sealed letter inside I had prepared beforehand, tied them together before wrapped up in a strong paper. I then proceeded on my way—found them at home, but engaged—if I could wait would sit for me.

At 2 o'clock P. M. I was called to the back parlor, and taking my slates, the medium tied a strap around them, and suspended them from the ceiling by hanging over the gas fixtures. While awaiting results from this, we sat by the table, and spirit friends wrote on the slate held by the medium under the table in answer to questions written on slips of paper and held in my hand, giving names, etc., which were very satisfactory to me. We sat in full view of the suspended slates, and could see them vibrate, showing that our spirit friends were at work. On receiving the signal we took down the slates, and taking the outside wrapper off, to our surprise, saw one side was covered with writing; then untying the slates, we were more surprised to see both sides also filled with a perfect drawing of rose-buds at the top; also my letter I had put inside, as stated, just as I put it in, the medium seeing it for the first time. You will see how fully it is answered, even to the name, as I used the abbreviation of his name in addressing him (Eben).

Friends, using only the initials, E. V., now what power produced this writing if not the spirit claiming? Will some of the wise men tell us? Here in this room, bright and sunny (no darkness), in full view all the time, this phenomenon took place. I went there with a prayer in my heart that if possible I might receive through these mediums some word of comfort, something to prove to me that my husband was still caring for me. The loss of our home, after all the efforts started to help me keep it failing, and just recovering from a long illness, I felt discouraged and despondent, and needed something, through strangers, to strengthen and help me bear my troubles.

I had never met these mediums before, though knowing them well through others, and know they are born mediums. From their cradle up spirit friends have demonstrated their presence and power through almost every phase of mediumship, and many of your readers can also testify with me of their spiritual gifts.

Let us all help the spirit messengers in their work, by giving to their mediums sympathy and kind words. A public medium's life is not to be envied. Subject to all influences by coming in contact with so many seeking their services, it is to be wondered that our spirit friends fail at times to bring about results satisfactory? They can not work unless connection is made, any more than we can send a perfect telegram over broken lines. The fault is in ourselves. Let all who seek mediums to hear from their loved ones go with trust and confidence, feeling that the medium present is only the instrument of the spirit world, and that we have something also to do as well as the medium.

Let our spiritual papers be filled with facts of spirit phenomena. Let us, instead of denouncing mediums, speak only of the good done; as my mother taught me, saying, "Mary, speak no ill of anyone. If you can not speak well, say nothing." Let us all act upon this principle, and all be missionaries, spreading the gospel of truth, as we receive light and truth through mediums, by stating the facts to our friends and neighbors, sowing the seed broadcast everywhere, even in strong places. Some will spring up and bear fruit. Ever for truth,

MRS. E. V. WILSON.

The World's Need.

It is not in the thunderbolt alone
God speaks to man;
Not in the fury of the winds and waves
His ways are seen:
Not in the dread volcano, burning forth
Vials of wrath—
Making earth tremble, while destruction sure
Walks in its path!
But in the still, small voice, so soft and low
As murmuring elf,
Or like the fluting of an angel's reed
When all is still.

And speaking thus: "My kingdom is the world;
Thine work to do;
The fields are white, the harvest truly great,
The laborers few.

Slit, sorrow, suffering on every hand
Around us lies;
The heavenly kingdom cannot come except
Through faith and works.

Then, clothed in patient weakness, go thou forth
To bless mankind—
Help those in want, and those in pain relieve,
And guide the blind!

Lift up the fallen; speak to them as Christ
Spoke once before:
"Neither do I condemn thee, go in peace,
And sin no more."

Minister to the hapless, and the weak
And faltering hand;
Pour out the Balm of Gilead, freely give,
For all have need—

Need of encouragement and sympathy
In their distress,
Need of a steadfast friend on which to lean
In loneliness.

For better than the shrieking vulture is
The cooling dove;
Better than hatred, malice or the sword,
Is human love."

Thus saith the spirit; who hath ears to hear,
Turn not away,
But let your light shine bright until the dawn
Of perfect day.

So should all live, and soon all wars would cease
And strife be o'er;
The weary world needs tenderness and peace
Forevermore.

—ROSS MAXIM, in "Banner of Light."

Somewhere, Somehow, Sometime.

Somewhere there is a place prepared, I know,
Where all life's trials are forgot,
Where joys shall banish every thought of woe,
And weariness and pain can enter not;
Somewhere there waits all eternal peace
Where endless good shall reign and trouble cease.

Somewhere, although life seems a weary load,
And stinging thorns invite our faltering feet,
We step by step shall win the hidden road,
And reach the goal where pain and pleasure meet;
Somewhere, though blindly groping through the night,
We'll reach the realms of pure unending light.

Sometime our weariness shall surely cease,
With all its heart corroding grief and woe,
And where life's storms have raged, the calm of peace
Shall turn to smiles the tears so wont to flow;
Sometime we'll find a rest for pilgrims meet,
Where we can heal our tired and blistered feet.

Somewhere undying happiness awaits
Our tired and wounded hearts to give them rest;
Somewhere we'll find bright heaven's starry gates,
And enter in a welcome honored guest;
Sometime, though faintly trembling by the way,
Our night shall change to never ending day.

And Somewhere, Somehow, Sometime, when we throw
Aside this clay form that weighs us down,
We'll see and understand God's ways, and know
Why he should hide his love beneath a frown,
For life and love are one in heaven above,
And this we know, that God himself is love.

—ELISA R. MACY, in "S. F. Bulletin."

Waiting for the Bugle.

We wait for the bugle; the night dews are cold,
The limbs of the soldiers feel jaded and old;
The field of our bivouac is windy and bare;
There is lead in our joints, there is frost in our hair.
The future is veiled and its fortunes unknown
As we lie with hushed breath till the bugle is blown.

At the sound of that bugle each comrade shall spring
Like an arrow released from the strain of the string!
The courage, the impulse of youth shall come back
To banish the chill of the drear bivouac,
And sorrows and losses and cares fade away
When that life-giving signal proclaims the new day.

Though the bivouac of age may put ice in our veins,
And no fiber of steel in our sinew remains;
Though the comrades of yesterday's march are not here,
And the sunlight seems pale and the branches are sere;
Though the sound of our cheering dies down to a moan,
We shall find our lost youth when the bugle is blown.

—THOS. W. HIGGINSON, in "Century."

Forsake not the Right.

In the dark hour of peril, forsake not the right;
Though the storm gathers wild on the ocean at night;
If the lone bark speed true on its tempest-tossed way,
To-morrow 'twill rest in the sun-lighted bay.

If foes gather round thee, forsake not the right;
Let Truth cheer thee on with its beacons of light;
The hour is the darkest that heralds the morn;
That flower is the fairest that hideth the thorn.

If sorrow encompass, forsake not the right;
The harvest of joy yet shall gladden thy sight;
The mourner that walks through the valley of tears
Shall travel the path of the glorified years.

In the pathway of life, Oh! forsake not the right;
Joy comes in the morning, though dark is the night;
And the hour is the darkest that heralds the morn;
The flower is the fairest that hideth the thorn.

Sudden Death.

Shrink not at sudden death, it is the call
Electric to the Father's higher court;
The call that brings no warning, muffled drum,
And gathering blackness, marshalling to fear,
But flies straight as an eagle, swift as joy,
E'en at the very hint of God's great Will
To His revered and nearer Presence; there
To be received above as we have done,
No creeping fears assail the souls so called,
No tortures bodily long months endured,
Batter the mind, nor shake the reason's seat
Of those who pass thus swiftly to their Lord;
But in full day of life and strength they reach
The portal of great Death, and e'er they know
Death to be Death, behold! they are passed in.

—EVELYN JOHNSON.

Truth.

No power can die that ever wrought for Truth;
Thereby a law of Nature it became,
And lives unwithered in its snowy youth,
When he who called it forth is but a name.

OUR QUESTION DEPARTMENT.

EDITOR OF GOLDEN GATE:

MRS. HARRIS—Dear Madam:—You argue with some show of reason, and your ideas in regard to incarnation and heredity, to say the least, are more humane from one point of view than the old way of thinking. But if humanity were to arrive at a condition where only a good class of spirits could incarnate, what are the thieves, murderers, and other undeveloped souls to do? According to your theory they should have the first chance.

COUNTRY.

We may reasonably suppose that the law of demand and supply would hold good in the matter of incarnation as surely as it does in other states of existence. So long as there are upcoming souls there will be channels for their outward expression, just as when the world needs a Buddha or a Christ, there is presented the condition and opportunity.

Nature is not a vast something swung out into space and left to blind chance. This world of use and beauty is included in the being of God (Good), and every atom is permeated by that Good Man, as a finite limitation of the All-Good is not yet conscious of his own real self, much less of the larger self in whom he is included.

Limitation and free will must, in the nature of things, provide for those who need such incarnation. I think we may work to the end of making such conditions as to attract grand souls to our earth, without fear of doing injustice to lesser souls, for law is inexorable. If men can be induced to reform their lives, so they thereby work along the lines of progression, good will soon become supreme. Individually we must overcome our weaknesses. Life, not death, presents the opportunity to overcome. When one realizes the fact of re-birth, and lives hourly with this in view, he becomes consciously what he was before, unconsciously the architect of his own being.

SARAH A. HARRIS, F. T. S.

BERKELEY, Cal.

(Written for the Golden Gate.)

Materialization—Boston Committee of Safety.

BY JOHN B. WOLFF.

"What we seek to do is to crush out materializing mediums." This tells the whole story. The animus is born of the assumption that there is and can be no "materialization," and therefore all mediums are frauds who claim that "materializations" are possible. What this committee did or did not expose I don't know, only as I read both sides in the papers. But, judging from the animus, the assumptions, and the methods, they are about as well qualified for their work as the Seybert Commission.

Spiritualism has no use for these self-constituted guardians. We had a Committee of Safety in this city, and it indorsed one of the veriest frauds of the age. Another in New York City, and it indorsed a medium who was guilty of the most palpable frauds. Then we had an outside Committee of Raiders, which assumed all mediums frauds (about as sensible as the Boston raiders), and after the mountains labored, a little mouse was born. It exposed a medium, whom I had exposed a year before in a daily paper.

The backing of these guardians is of itself suspicious—Bundy, Savage and a Harvard Professor. Pray what do these men know more than other men, that they should set themselves up as raiders, guardians, protectors, etc., to crush out anybody or any form of mediumship?

Many years of careful study have taught me:

1. That mediumship is not a matter of morality any more than music.
2. That the highest truths and most important facts come through persons of ordinary mentality and doubtful morality. The first direct proof I ever had of supermundane intelligence came through a person tabooed by society. Jewels are sometimes found with rough coating.

3. That mediums are often compelled to reflect the average conditions of their surroundings.

The man who pretends to knowledge he does not have, or to do that which he can not, is as much a fraud as any of the raided mediums, if guilty. What makes Rev. Savage any better than any other man? By wearing the prefix he claims deference for the "cloth" instead of the man. By the prefix the world understands that he claims special knowledge of the Infinite, and authority to represent Him, which is a fraudulent pretense, and he is hardly a fit judge or guardian for others.

It is a somewhat singular fact that instead of "crushing out," raids and prosecutions are often followed by extraordinary facts through the same or other mediums. There are respectable as well as disreputable frauds. Frauds in law, medicine, theology and business. I meet them daily. They are well-dressed, and move in the best circles, some of them. They attend churches, say prayers, pay the preacher, attempt to deceive and bribe Conscience (God), and rob the poor, the widow and the orphan, and still thank God that they are not as other men.

"Let him who is without sin cast the first stone." Let these raiders look into their own hearts and lives and see if there is an absolutely clean record there. If they are sinless, then let them get cart loads of boulders and whack away at the sinners. Till then they had better dry up.

Now as to the main point. There is, outside of Spiritualism and ordinary mediumship, abundant proof that spirits can make themselves visible and audible. The cases are so numerous that the man who denies writes himself an ignoramus. A case occurred in my house, prior to any knowledge of mediumship, which admits of no doubt. If once, then why not many times? If at all, there is a law and science. Then why not repeat without limit? What a sweet time these raiders will have in "crushing out" all materializing mediums, from the woman of Endor down to the present time. They do but beat the air, and strike their own wind-bags.

I don't know these raiders—don't want to know them. There is too much of "holier than thou," harpy about them to suit me. A little more modesty and knowledge would make them appear better in the eyes of sensible people.

ADVERTISEMENTS.

SPIRIT PICTURES!

—PRODUCED IN—

OIL COLORS AND CRAYON

—BY—

Direct or Independent Drawing, without the aid of human hand.

These Pictures are NOT PHOTOGRAPHS, but are beautiful, life-like pictures of spirit friends, drawn by spirit artists, independently, through the mediumship of

Dr. Henry Rogers

—THE—

Well-known Medium for Independent Phenomena!

[See what the Spiritual Press say of them]

The spirit pictures produced through the mediumship of Dr. Rogers are a marvel of beauty and art. We have fully tested these manifestations occurring through the Doctor, and can abundantly testify to the genuineness of the phenomenon; and have also seen many recognizable pictures of spirit friends produced in this way through his mediumship.—GOLDEN GATE.

We received a picture of our niece, Ella Simpson, by independent drawing, through the mediumship of Dr. Rogers, when there was no picture of her existing. We have also seen written testimonials from others who have received recognizable pictures under similar conditions through the Doctor, and we take pleasure in recommending him to the spiritual public as a powerful and reliable medium for independent phenomena.—BANNER OF LIGHT.

I have received a very marvelous spirit picture, by independent drawing, through the mediumship of Dr. Rogers. "Taking it all in all this is the most wonderful spiritual manifestation within my personal knowledge. Portraits, like those of Anderson, have been made before; but they were done through control of the medium's hand. Never before, I think, were pictures created of such large size and execution without the touch of any human hand."—A. A. HEALY, in "Religio-Philosophical Journal."

DR. ROGERS is now located at Onset Camp-Meeting, Mass. Persons at a distance desiring Pictures can address him at Wareham, Mass. Terms for Pictures on 6x9 academy board, \$10 each, in advance. Life size Pictures, by special agreement. All money should be sent by Postoffice order to

DR. HENRY ROGERS,

Wareham, Mass.

Onset is not a money order office.

"Practical Occultism."

A Course of Lectures through the trance mediumship of

J. J. MORSE,

—WITH A PREFACE BY—

WILLIAM : EMMETTE : COLEMAN.

TABLE OF CONTENTS:

- I. The Trance as the Doorway to the Occult. Its Magnetic, Natural and Spiritual forms of Induction.
- II. Mediumship: Its Physical, Mental and Spiritual Conditions.
- III. Mediumship (continued): Its Foundation, Development, Dangers and Advantages.
- IV. Magic, Sorcery and Witchcraft.
- V. The Natural, Spiritual and Celestial Planes of the Second State.
- VI. The Soul World: Its Hells, Heavens and Evolutions.
- VII. Life, Development and Death in Spirit-Land.

APPENDIX.—Answers to Questions.

The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumistic persons. Cloth, 12 mo, pp. 150. Price, \$1. Postage, 5 cents extra.

For sale by publishers of the GOLDEN GATE, 734 Montgomery street, San Francisco, Cal.

O'BANION & DAGENAIS,

— 712 and 714 —

Market Street, San Francisco,

MERCHANT -:- TAILORS!

And Dealers in

CLOTHING!

—AND—

Gent's Furnishing Goods!

The Best Stock that can be found in the market. We make suits at all prices, from \$20.00 up. Will Guarantee Good Fits and Perfect Satisfaction.

Our motto will be: "Fair Dealings."

may 19-11

THE MOST WONDERFUL

SPIRIT REMEDY OF THE AGE,

For Rheumatism.

A SURE CURE GUARANTEED

In All Ordinary Cases in Two Weeks

Price of Medicine, per bottle, \$1.50.

Apply to MRS. L. CARTER,

126 Lecoeuvre Street, East Los Angeles.

ADVERTISEMENTS.



TIME SCHEDULE.

Passenger trains will leave and arrive at Passenger Depot (Townsend St., bet Third and Fourth), SAN FRANCISCO:

| LEAVE S. F. | COMMENCING AUG. 30, 1888. | ARRIVE S. |
|-------------|---------------------------|-----------|
| 8:30 A. | San Mateo, Redwood, and | 6:18 A. |
| 10:40 A. | | 8:10 A. |
| 11:30 A. | | 9:00 A. |
| 3:05 P. | | 1:15 P. |
| 4:05 P. | | 2:15 P. |
| 5:15 P. | | 3:25 P. |
| 6:30 P. | | 4:40 P. |
| 11:45 P. | | 8:15 P. |

| | | |
|----------|----------------------------|----------|
| 8:30 A. | Santa Clara, San Jose, and | 9:03 A. |
| 10:40 A. | | 10:00 A. |
| 3:30 P. | | 3:35 P. |
| 4:35 P. | | 4:40 P. |

| | | |
|----------|---|----------|
| 8:30 A. | Gilroy, Pajaro, Castroville, Salinas and Monterey | 10:00 A. |
| 10:40 A. | | 11:00 A. |
| 3:30 P. | | 3:35 P. |
| 4:35 P. | | 4:40 P. |

| | | |
|----------|--|----------|
| 7:50 A. | Watsonville, Camp Goodhall, Aptos, New Brighton, Soquel (Capitola), and Santa Cruz | 10:00 A. |
| 10:40 A. | | 11:00 A. |
| 3:30 P. | | 3:35 P. |
| 4:35 P. | | 4:40 P. |

| | | |
|----------|---|----------|
| 7:50 A. | Monterey and Santa Cruz, (Sunday Excursion) | 11:55 P. |
| 10:40 A. | | 11:00 P. |
| 3:30 P. | | 3:35 P. |
| 4:35 P. | | 4:40 P. |

*Sundays excepted. *Afternoon. *Theatre Train, Saturdays only.

Standard time furnished by Randolph & Co.

STAGE CONNECTIONS are made with the 10:40 A. M. Train, except PASCADERO Stages via San Mateo and Redwood, which connect with 8:30 A. M. Train.

SPECIAL ROUND-TRIP TICKETS—At Reduced Rates—to Monterey, Aptos, Soquel, Santa Cruz, and Pescadero; also to Gilroy, Pajaro, and Paso Robles Springs.

EXCURSION TICKETS

For Sundays only. Sold Sunday morning, good for Return same day.
For Saturday. Sold Saturday and Sunday only; good for Return until following Monday, inclusive, at the following rates:

| Round Trip from San Francisco to | Sun. Tkt. | Mon. Tkt. | Round Trip from San Francisco to | Sun. Tkt. | Mon. Tkt. |
|----------------------------------|-----------|-----------|----------------------------------|-----------|-----------|
| San Bruno | 1.50 | 2.00 | Moun'tn View | 1.50 | 2.00 |
| Millbrae | 1.50 | 2.00 | Lawrence | 1.50 | 2.00 |
| Oak Grove | 1.50 | 2.00 | Santa Clara | 1.50 | 2.00 |
| San Mateo | 1.50 | 2.00 | San Jose | 1.50 | 2.00 |
| Belmont | 1.50 | 2.00 | Gilroy | 1.50 | 2.00 |
| Redwood | 1.50 | 2.00 | Aptos | 1.50 | 2.00 |
| Fair Oaks | 1.50 | 2.00 | Soquel | 1.50 | 2.00 |
| Menlo Park | 1.50 | 2.00 | Santa Cruz | 1.50 | 2.00 |
| Mayfield | 1.50 | 2.00 | Monterey | 1.50 | 2.00 |

TICKET OFFICES.—Passenger Depot, Townsend St., Valencia Street Station and No. 618 Market street, Grand Hotel.

A. C. BASSETT, Superintendent. H. R. JUDAH, Asst. Pass. & Tkt. Agt.

Life Renewer

Patented October 11, 1887.



A NEW INVENTION! LATEST AND BEST! IT CURES WITHOUT MEDICINE!

Dr. Pierce's Galvanic Chain Belt is one of the Greatest Electro-Medical Appliances of the Age and contains vast improvements over all of the old style belts now in use. Electricity from this Belt can be instantly felt. It is a complete body battery and will cure the following diseases when all other remedies fail:

Neuritis, Debility, Kidney Complaint, Rheumatism, Neuralgia, Constipation, Disease of the Liver, Dyspepsia, Female Weakness, Spinal Diseases, Impotency, Weakness of Sexual Organs, etc. Double Strength Electric Suspensory for men free with every Belt. For Price List and full information, call or send stamp for Pamphlet No. 2. Address: MAGNETIC ELASTIC TRUSS CO. 704 SACRAMENTO STREET, SAN FRANCISCO, CAL., or 304 NORTH SIXTH STREET, ST. LOUIS, MO.

IF RUPTURED, Send for Pamphlet No. 1.

DOBBINS'

Electric Soap!

THE BEST : FAMILY : SOAP : IN : THE WORLD!

It is Strictly Pure. Uniform in Quality.

THE original formula for which we paid \$50,000 TWENTY YEARS ago has never been modified or changed in the slightest. This soap is identical in quality today with that made twenty years ago. It contains nothing that can injure the finest fabric. It brightens colors and bleaches whites.

It washes flannels and blankets as no other soap in the world does—without shrinking—leaving them soft and white and like new.

READ THIS TWICE.

THERE is a great saving of time, of labor, of soap, of fuel, and of the fabric, where Dobbins' Electric Soap is used according to directions. ONE trial will demonstrate its great merit. It will pay you to make that trial.

LIKE all best things, it is extensively imitated and counterfeited.

Beware of Imitations.

INSIST upon Dobbins' Electric. Don't take Magnetic, Electro-Magic, Philadelphia Electric, or any other fraud, simply because it is cheap. They will ruin clothes, and are dear at any price. Ask for

—DOBBINS' ELECTRIC!—

And take no other. Nearly every grocer from Maine to Mexico keeps it in stock. If yours hasn't it, he will order from the nearest wholesale grocer.

READ carefully the inside wrapper around each bar, and be careful to follow directions on each outside wrapper. You can not afford to wait longer before trying for yourself this old, reliable, and truly wonderful

Dobbins' * Electric * Soap.

—THE—

Henry -:- House!

C. E. ELIOT, Prop'r.

462 Ninth Street, - - Oakland.

Bet. Broadway and Washington. June

Astonishing Offer!

SEND THREE TWO-CENT STAMPS,

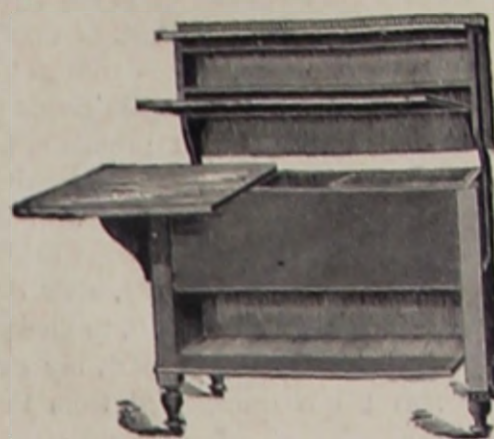
Lock of Hair, Age, Sex, One Leading Symptom, and your disease will be diagnosed free by spirit power.

DR. A. B. DOBSON,

Maquoketa, Iowa.

ADVERTISEMENTS.

BOWDOIN'S Ant-Proof Kitchen Cabinet



(Cabinet Open.)

For FLOUR AND MEAL, and all Utensils Used in Mixing and Baking.

The Best Invention yet Patented for saving work in the kitchen.

Send us your orders and we will pre-pay freight to points where we have no agents.

County Rights for sale from \$25 to \$100. Agents Wanted.

L. M. BOWDOIN & SON,

ap28-1f STOCKTON, CAL.

THE PSYCHOGRAPH

—OR—

Dial -:- Planchette!

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes:

GOLDEN GATE

A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

VOL. VII.

J. J. OWEN, EDITOR AND MANAGER,
734 Montgomery St.

SAN FRANCISCO, CAL., SATURDAY, JULY 28, 1888.

TERMS (In Advance) \$5.00 per annum;
\$1.25 for six months.

NO. 2.

CONTENTS:

FIRST PAGE.—Gems of Thought: The Dignity of Man, by J. G. Fichte; Why Not, and Why Should We Not? by S. W. Jewett; Independent Slate-Writing, etc.

SECOND PAGE.—Waiting for More Light; A Haunted Car; Publications, etc.

THIRD PAGE.—Psychometry, by Mrs. L. H. Champion; From the Sun Angel Order of Light; Mrs. Lillie in Chicago; Advertisements, etc.

FOURTH PAGE.—Editorial: Editorial Fragments: W. J. Colville's Sunday Work; Sayings of President Garfield; The Upper and Nether Millstone; "America's Godless Schools;" Community Property; But One Opportunity; The Angel Side of Humanity; The Eternal Mystery; "D. D. Home, his Life and Mission," etc.

FIFTH PAGE.—Editorial Notes: Objects of the Psychical Research Society; Meetings at Curtis Hall; A Day at Onset Bay; An Indignant Correspondent; Professional Cards; Notices of Meetings; Publications, etc.

SIXTH PAGE.—A Question of Harmony, by Leon M. Bow; doin; Notes from Onset; Advertisements, etc.

SEVENTH PAGE.—My Hit or Miss Stripes; Rules for the Spirit Circle; Professional Cards, etc.

EIGHTH PAGE.—(Poetry) The Widow and her Son; The Hymn of Evolution; The Majority; The Divine Poet. Our Question Department: Advertisements, etc.

GEMS OF THOUGHT.

Humble usefulness is better than learned idleness.

Vices, like misfortunes, seldom, if ever, come singly.

The truly brave are soft of heart and eyes.—*Lyron.*

Death is a commingling of eternity with time.—*Goethe.*

To make pleasures pleasant shorten them.—*Charles Buxton.*

There is not a single moment in life we can afford to lose.—*Goulburn.*

Till life is coming back, our death wed o not feel, Light must be entering in, our darkness to reveal.—*Archbishop Trench.*

A brain might as well be stuffed with sawdust as with unused knowledge.

It doesn't take an imaginary ill long to become a real one.—*Philadelphia Call.*

Be as careful of the books you read as the company you keep.—*Paxton Hood.*

A book is good company. It is full of conversation without loquacity.—*Becher.*

There are many men whose tongues might govern multitudes if they could but govern themselves.

Love is to the life what religion is to the soul; it inspires it, it sustains and enlightens it.—*Balsac.*

Giving is like a fly blister. It is a counter-irritant to selfishness. It never does any good till it hurts.

There are many more shining qualities in the mind of man, but there is none more useful than discretion.

That vain and foolish hope which is misemployed on temporal objects produces many sorrows.—*Addison.*

After long experience of the world, I affirm before God, I never knew a rogue who was not unhappy.—*Junius.*

The man to whom virtue is but the ornament of character, something over and above, not essential to it, is not yet a man.

Our estimate of a character always depends much on the manner in which that character affects our own interests and passions.

Love requires not so much proofs as expressions of love. Love demands little else than the power to feel and requite love.—*Richter.*

It is hard to personate and act a part long; for when truth is not at the bottom, nature will always be endeavoring to return, and pass out and betray herself one time or other.—*Tillotson.*

As the calling dignifies the man, so the man much more advances his calling. As a garment, though it warms the body, has a return with an advantage, being much more warmed by it.—*South.*

He only is great who has the habits of greatness; who, after performing what none in ten thousand could accomplish, passes on, like Samson, and tells neither father nor mother of it.—*Lavater.*

THE DIGNITY OF MAN.

Speech Delivered by J. G. Fichte at the close of a Series of Lectures on the Science of Knowledge.

EDITOR OF GOLDEN GATE:

I can not resist the pleasure of transcribing the inclosed speech by Fichte for the GOLDEN GATE. I am certain that you and your numerous readers will thank me for calling attention to it. The mere mention of the name of the German philosopher, Fichte, is all that is required as an introduction. As he died in 1814, the speech can not be called stolen thunder from Modern Spiritualism; and it is hardly probable that Theosophy, either as a name or a system, was present in his thoughts. Yet, through a process of absolute reasoning, he reaches a conclusion which, I may venture to say, is certainly theosophic. It is Emersonian in expression and depth, and contains a clear perception of spiritual evolution. Trusting that I have not ventured too far in believing that it will receive a hearty welcome to our columns, I am, Spiritually yours,
TULARE, July 21, 1888. J. W. MACKIE.

We have completed the survey of the human mind; we have created a foundation, upon which a scientific system, as the correct representation of the original system in man, may be built. In conclusion, let us take a glance at the whole.

Philosophy teaches us to look for everything in knowledge—in the Ego. Only through it is order and harmony brought into the dead, formless matter. From man alone does regularity proceed, and extend around him to the boundary of his perception; and in proportion as he extends this boundary, are order and harmony also extended. His observation marks out for each object of the infinite diversity its proper place, so that no one may crowd out the other, and brings unity into this infinite variety. By his observation are the heavenly bodies kept together, and form but one organized body; by it the suns move in their appointed courses.

Through reason there arises the immense gradation from the worm to the seraph; in it is hidden the system of the whole spirit world, and man expects justly that the law which he gives it and himself, shall be applicable to it; expects justly the future universal acknowledgment of that law. In reason we have the sure guarantee that from it there will proceed, in infinite development, order and harmony, where at present none yet exists; that the culture of the universe will progress simultaneously with the advancing culture of mankind. All that is still unshaped and orderless will, through man, develop into the most beautiful order, and that which is already harmonious will become ever more harmonious, according to laws not yet developed. Man will extend order into the shapeless mass, and a plan into universal chaos; through him will corruption form a new creation, and death call to another glorious life.

Such is man, if we merely view him as an observing intelligence; how much greater if we think of him as a practical, active faculty! Not only does he apply the necessary order to existing things; he gives them also that order which he selected voluntarily, wherever his footsteps led him. Nature awakens wherever his eyes are cast; she prepares herself to receive from him the new, brighter creation. Even his body is the most spiritualized that could be formed from the matter surrounding him. In his atmosphere the air becomes softer, the climate milder, and nature assumes a brighter smile from the expectation to be changed by him into a dwelling place and a nurse of living beings.

Man commands coarse matter to organize itself according to his ideal, and to furnish him the substance which he needs. What was formerly dead and cold, arises at his command from the earth into the nourishing corn, the refreshing fruit, and the animating grape, and will arise into other things as soon as he shall command otherwise. In his sphere the animals become ennobled, cast aside under his intelligent eye their primitive wildness, and receive healthier nourishment from the hand of their master, which they repay by willing obedience.

Still more. Around man souls become ennobled; the more a man is a man, the more deeply and extensively does he influence men. Whatsoever carries the stamp of pure humanity will never be misapprehended by mankind; every human mind, every human heart, opens to each pure outflow of humanity. Around the nobler man his fellow-beings form a circle, in which he approaches nearest to the center who has the greatest humanity. Their

souls strive and labor to unite with each other to form but one soul in many bodies. All are one reason and one will, and appear as co-laborers in the great, only possible destination of mankind.

The higher man draws by force his age upon a higher step of humanity; the age looks back, and is astonished at the gap over which it has leaped; the higher man tears with giant arms whatever he can seize from the year-book of the human race.

Break the hut of clay in which he lives! In his being he is independent of all that is outward; he is simply through himself; and even in that hut of clay he is occasionally, in the hours of his exaltation, seized with a knowledge of this his real existence; in these hours, when time and space and everything that is not himself vanish, when his soul tears itself by force from his body—returning to it afterward voluntarily in order to carry out these designs, which it would like to carry out yet by means of that body. Separate the two last neighboring atoms, which at present surround him, and he will still be; and he will be, because it will be his will to be. He is eternal through himself and by his own power.

Oppose, frustrate his plans! You may delay them; but what are thousand and thousand times thousand years in the year-book of mankind?—a light morning dream when we awake. He continues and he continues to act, and that which appears to you as his disappearance is but an extension of his sphere; what you look upon as death is but ripening for a higher life. The colors of his plans, and the outward forms of them may vanish to him, but his plan remains the same, and in every moment of his existence he tears something from the outward into his own circle; and he will continue thus to tear unto himself until he has devoured everything; until all matter shall bear the impress of his influence, and all spirits shall form one spirit with his spirit.

Such is man; such is every one who can say to himself: I am man. Should he not then carry within him a holy self-reverence, and shudder and tremble at his own majesty? Such is every one who can say to me: I am. Wherever thou mayest live, thou, who carryest but a human face; whether thou plantest sugar cane under the rod of the overseer, as yet scarcely distinguishable from the brute creation, or whether thou warrest thyself on the shores of the Fireland at the flames, which thou didst not kindle, until it expires, and weepst bitterly because it will not keep burning by itself; or whether thou appearest to me the most miserable and degraded villain, thou art, nevertheless, what I am; for thou canst say to me: I am. Thou art, nevertheless, my comrade and my brother. Ah! at one time surely I also stood on that step of humanity on which thou now standest—for it is a step of humanity, and there is no gap in the development of its members—perhaps without the faculty of clear consciousness, perhaps hurrying over it so quickly that I had not time to become conscious of my condition; but I certainly stood there also at one time—and thou wilt also stand certainly at some time, even though it lasted million and million times million years—for what is time?—upon the same step on which I now stand, and wilt surely at some time stand upon a step, where I can influence thee and thou me. Thou also wilt at some time be drawn into my circle, and wilt draw me into thine. There also will I recognize at some time as my co-laborer in my great plan. Such is to me, who am I, every one who is I. Should I not tremble at the majesty in the form of man, and the divinity which resides in the temple that bears his impress, though perhaps concealed in mysterious darkness.

Earth, and heaven, and time, and space, and all the limits of materiality, vanish in my sight at this thought, and should not the individual vanish? I shall not conduct you back to him.

All individuals are included in the one great unity of spirit. Let this be the last word with which I recommend myself to your remembrance, and the remembrance to which I recommend myself to you.

Your modesty is so far from being ostentatious of the good you do, that it blushes even to have it known; and therefore I must leave you to the satisfaction of your own conscience, which, though a silent panegyric, is yet the best.

Why Not, and Why Should We Not?

BY S. W. JEWETT.

The above text, quite ably and fully elaborated in a six-column discourse, reproduced in the GOLDEN GATE, gave so much exquisite satisfaction of soul and spirit, while tracing out the lecture according to memory, as ever was produced before when feasting upon the best of sacred or profane records of the past.

Those who really at heart desire to continue on here to ripe old age, in good health, and in a happy spirit, might not be able to do any better than to spend the time in reading, digesting, and carrying forward the substance of the sermon delivered at Lake Merritt Camp-Meeting.

How to live, and why we should, as delivered in a few succinct words or lines, ably presented, comes from nothing short of deep thinking and long experience. It is intuitive and inspirational in some of its bearings, and those who are able to read and treasure up wise lessons—and why not—will find some things to bear upon the surface and inner being of man's unfoldment. "Amen" and "Amen" was the repeated expression, in a silent, sober sound, which floated in the breezes, mingled with love and charity, over our better senses, from the beginning to the very end of the chapter.

Love to man and animal belongs to our inheritance, and is the quintessence of what should be cherished or developed in our soul natures to carry us forward in every day life.

It has often been our lot to cry out with feelings of sorrow and remorse, at times, when we see animals, children, womanhood and manhood neglected or unjustly treated. It appears that we are now living at the commencement of a new dispensation. Little children were born and ordained to open the gates of heaven to all the human family, so broad and high enough to admit the greatest as well as the least of those born centuries ago, now, and the many yet to be born on earth, and "born of the spirit" and purity, where they shall be kindly cared for, and consigned to homes and society, as past records will show, or remain in this sphere of preparation just so long as they are unfitted for higher endowments.

All depends upon themselves. No savior is going to put them over the course, until prepared to travel farther on. If we seek we shall find, if diligent and developed to enter a higher life. Equal justice will be rendered to all. It can not be expected that the same fields of award will be presented to the less charitable, less honest, and less loving. Mixed society must become as repugnant over there, so to speak, as it would be on earth to shut the more pure in close quarters with smokers and unclean. Here the votaries of truth are ever tortured, one way and another, and crucified by the bigoted and ignorant.

This writer was driven out of the Episcopal Church in Rutland, and refused fellowship with his brother Masons, without trial, and many that had reason to remain friendly cast him overboard, for opinion's sake only. But he steadfastly continued to preach the everlasting gospel, and is not ashamed of the "new name" written on his brow, standing out in full view, to be read by friend or foe to Spiritualism.

A SCOTCH SABBATH.—Buckle, the historian, says: "It was a sin for any Scotch town to hold a market either on Saturday or Monday, because both days were near Sunday! It was a sin for a Scotch woman to wait at a tavern; it was a sin for her to live alone; it was a sin for her to live with unmarried sisters; it was a sin to go from one town to another on Sunday, however pressing the business might be; it was a sin to visit your friend on Sunday; it was likewise sinful either to have your garden watered or your beard shaven. Such things were not to be tolerated in a Christian land. No one on Sunday should pay attention to his health or think of his body at all. On that day horse exercise was sinful; so was walking in the fields, or in the meadows, or in the streets, or enjoying the fine weather by sitting at the door of your own house! To go to sleep on

Sunday before the duties of the day were over, was sinful, and deserved church censure. Bathing being pleasant as well as wholesome, was a particularly grievous offence; and no man could be allowed to swim on Sunday. It was, in fact, doubtful whether swimming was lawful for a Christian at any time."

Independent Slate-Writing.

EDITOR OF GOLDEN GATE:

I wish to relate to your readers the result of a sitting with one of the Berry sisters for independent slate-writing. On my way to their residence I stopped and purchased double slates, had them sponged and thoroughly cleaned by the clerk; then placing a sealed letter inside I had prepared beforehand, tied them together before wrapped up in a strong paper. I then proceeded on my way—found them at home, but engaged—if I could wait would sit for me.

At 2 o'clock P. M. I was called to the back parlor, and taking my slates, the medium tied a strap around them, and suspended them from the ceiling by hanging over the gas fixtures. While awaiting results from this, we sat by the table, and spirit friends wrote on the slate held by the medium under the table in answer to questions written on slips of paper and held in my hand, giving names, etc., which were very satisfactory to me. We sat in full view of the suspended slates, and could see them vibrate, showing that our spirit friends were at work. On receiving the signal we took down the slates, and taking the outside wrapper off, to our surprise, saw one side was covered with writing; then untying the slates, we were more surprised to see both sides also filled with a perfect drawing of rose-buds at the top; also my letter I had put inside, as stated, just as I put it in, the medium seeing it for the first time. You will see how fully it is answered, even to the name, as I used the abbreviation of his name in addressing him (Eben).

Friends, using only the initials, E. V., now what power produced this writing if not the spirit claiming? Will some of the wise men tell us? Here in this room, bright and sunny (no darkness), in full view all the time, this phenomenon took place. I went there with a prayer in my heart that if possible I might receive through these mediums some word of comfort, something to prove to me that my husband was still caring for me. The loss of our home, after all the efforts started to help me keep it failing, and just recovering from a long illness, I felt discouraged and despondent, and needed something, through strangers, to strengthen and help me bear my troubles.

I had never met these mediums before, though knowing them well through others, and know they are born mediums. From their cradle up spirit friends have demonstrated their presence and power through almost every phase of mediumship, and many of your readers can also testify with me of their spiritual gifts.

Let us all help the spirit messengers in their work, by giving to their mediums sympathy and kind words. A public medium's life is not to be envied. Subject to all influences by coming in contact with so many seeking their services, it is to be wondered that our spirit friends fail at times to bring about results satisfactory? They can not work unless connection is made, any more than we can send a perfect telegram over broken lines. The fault is in ourselves. Let all who seek mediums to hear from their loved ones go with trust and confidence, feeling that the medium present is only the instrument of the spirit world, and that we have something also to do as well as the medium.

Let our spiritual papers be filled with facts of spirit phenomena. Let us, instead of denouncing mediums, speak only of the good done; as my mother taught me, saying, "Mary, speak no ill of anyone. If you can not speak well, say nothing." Let us all act upon this principle, and all be missionaries, spreading the gospel of truth, as we receive light and truth through mediums, by stating the facts to our friends and neighbors, sowing the seed broadcast everywhere, even in strong places. Some will spring up and bear fruit. Ever for truth,
MRS. E. V. WILSON.

Waiting for More Light.

EDITOR OF GOLDEN GATE:

It is not to be expected that all who have been attracted by the spiritual developments of the last forty years can agree on all thoughts and ideas that have come before us for consideration. Neither do I consider it desirable. If it were so, we might be led to the conclusion that the Christian idea of miracles was upon us once more. But we must assign that to the domain of the impossible. I have observed of late in the writings of some of our Spiritualist lights a strongly marked tendency to use a multiplicity of denunciatory adjectives against all who do not think as they think on subjects which they seem to consider extraneous to Spiritualism.

Spiritualism to me is a very comprehensive term, and those who are disposed to trace out the source of spirit, are just as legitimate in the path of duty as those who would follow spirit to its ultimate. I am satisfied to allow all men all the latitude and longitude they can cover. A little friction will not hurt, but denunciation in the least degree savors of illiberality. Spiritualists, above all others, should avoid an error that has been the cause of the shedding of so much blood and tears in the past history of our race.

The truth or falsity of the doctrine of re-incarnation, I think, can not be proven in this state of being, and I do not see why my, or any one else's, equanimity should be disturbed if others should believe it. It may be a fact or it may be fiction, for ought I know. We say we shall live in the future; why? Because we have communed with our friends who have gone before. And we say, because they live we shall live also. But to come down to the real facts, we know we exist now, and we know we have existed from the time we were two or three years old, and back of that our knowledge of existence hangs upon a very slender thread,—in fact, is not knowledge at all.

Logic says that what had a beginning must have an end. It is no more unreasonable to believe that we might have had a previous existence than that we shall have a future existence; but according to the nature of things we have more evidence in the future than in the past existence, unless we can by cultivation develop the dormant memory's past unfoldments—as some claim to have done. If any have acquired that condition of progress, I say, all hail! That is your business, not mine. I will not quarrel with you, but will rather congratulate you on your acquired progress. I think we ought to be spiritual enough to sail along in the same ship. I am a know-nothing on that subject; and as a mere belief in metaphysical subjects don't amount to much, I must remain so, for the present. But I would say to re-incarnationists, go ahead; as long as you have got an inch of line sound the depths of the past as well as the future of eternity. It is all legitimate. What did we get our reason and spiritual faculties but to use them? I hope I shall never be egotist enough to call on others to halt—walk in my ruts—I know it all.

When I think of the limited amount of knowledge that we have acquired in this world on the subjects "what are we?" "from whence came we?" and "whither are we going?" it is truly appalling, and I do not blame any one for probing the past as well as the future. It matters not how slender the thread, it may lead to good results if wisely followed. Although I think the "what are we?" subject, and our duties to each other, are of first importance while we remain in this state of being, of second importance is the "whither are we going?" and of least importance is the "from whence came we?" This is as I view it; but I do not say that I am right. Let every one judge for themselves.

The commencement of individual physical life on this planet is very well understood. But where is the man who can say as much of the spiritual beginnings of man's nature? I do not think that it is reasonable to suppose that the spirit is the product of matter. It is more reasonable to suppose that matter is the product of spirit; or rather let me say, that all forms are the expression of spirit in the world of matter, and that spirit holds within itself all potentialities necessary for the production of a perfected type of humanity in the yet to be.

If that be a fact, then all forms and organisms are but the self made garments of the spirit. But where does this spirit come from? What is its history? "Through what trying scenes and changes has it passed?" It is said that the universe is composed of spirit and matter, and that God is spirit. That this thinking, reasoning, hating, loving, wondering, hoping, reverencing, adoring, I, is a part of God, or, in other words, that God is the Father of our spirits.

Such a statement is very flattering to our vanity, and it is pleasurable to think so. But I must say, I do not know. If there be any who do know, let them bring forth the evidence. I think that this last named statement is as far from being proven as is re-incarnation. I am waiting for more light.

It appears to me that the arguments of "A. Y. E.," and others, against re-incarnation, sound more of ridicule than of sound reason. Take for example, "a full-grown spirit condensing itself into an infant." Now, what does any of us know

about the condensability or expansibility of spirit? I affirm nothing. Again, "When re-incarnation beings are born into this world, they are ages older than their parents." I can not see anything like reason in that as an argument. We can all see that the body springs up like a flower from the seed or germ, and must fulfill the law of matter and become dissolved and diffused among the material elements again.

The matter that compose our bodies from birth to death, may have been in an infinite number of organisms since this planet began to produce organized forms. Material forms are transitory, from the animalcule that may wiggle for an hour and be swallowed by its brother, to the elephant and man, who may live a hundred years before returning to the elements again. But the laws of matter are inexorable—they must be obeyed.

We have been speaking of unintelligent matter; what of intelligent matter, or spirit? You must admit of an infinite number of degrees in spirit intelligence as manifested in animal life from the lowest forms up to man. All life is a manifestation of God, and God manifests most perfectly through the most perfected harmonized human organism. But the earth has not yet produced a perfect man. When that time comes, as come it will, you will see a God.

Try and think of faculties that man has not, that would add to his mental and spiritual make up,—you might say, a perception of the past and future. Some have developed those faculties in a marked degree. No doubt all have them in embryo, uncultivated and dormant, to a less or greater extent. So that all that man needs to perfect him is development through experience.

Now, the question to be settled is, Can man obtain to that perfect development through any other method than through a material organism? Let those who can, answer. I can not.

Did this wonderful and sublime combination of powers and faculties only come into being some few years ago at birth?

You complain of mystery! But I tell you, you will have to complain on! and on! until you can solve the whole problem of matter, spirit, soul, and God. Until then you must delve and dig, both in matter and spirit; and when you can take this tiny globe and throw it into a retort and dissolve it into its component parts, you may then say that you have learned the letter A in the great university of God.

You talk about absurdities. Have not all discoveries appeared at first absurd to the ignorant? "A. Y. E." sees a contradiction in memory becoming dead to its past incarnations, and some who claim to have memory restored. I am too obtuse to see a contradiction there. If I understand those ideas aright, "A. Y. E.'s" spirit must have come up through all the grades of spirit matter, from the mineral, vegetable, insect, quadruped, baboon, or wild man of the woods, cannibal—when man ate his brother man, and thought it most dainty fare—till once he assumed the Anglo Saxon or American type of manhood, which, for the present, is the apex, but by no means the final of this wonderful progressive spirit of man.

Now, look back into eternity: see that ladder resting upon the granite rock; behold its millions of steps; you have climbed them all. But I am reminded that that is only a mile-stone in the eternal past. Behold the foot of that ladder (if foot it has—there is no foot)—in the fiery mist of universe yet to be; there will you behold the two primary elements, spirit and matter. Matter, ever passive; spirit, ever active and intelligent, having within itself all potentialities. All the spirit that is now in this universe was there. There is no creation (in this sense); something from nothing can not come.

But you say memory is dead. Have patience, brother. You are only taking a nap. You will wake up in the near future. It may be a million years hence. What of that? That length of time is a mere point in the progress of worlds. When you do wake you will know more, and realize that grand conception of a mighty truth, if truth it be. I know not; who knoweth?

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

But if a truth, what does it lead to? I think it leads to this: From the time this universe was an immense globe of fiery mist, in extent from the center of the sun to beyond the furthest out planet, spirit has been without cessation at work, bringing order out of apparent chaos. That all formations in the mineral, vegetable, animal, and human kingdoms, are the result of that action of spirit upon matter, and the present products are the very best that can be had under the present condition of this world's progress.

What else have we found? It is plain to all that all organized formations in the material world, after serving their purpose, return to their respective elements again; and the material formations, being but the expression, types, or garment of spirit; hence, can we not say with safety, that the spirit that animated all organisms, from the lowest (if we can call any low), up to man, return to spirit element again. Of that spirit element is the spirit of man composed, which is the ultimate, and to be only perfected, organized, intelligent, perceiving and reasoning life on this globe, with the exception of the Supremacy.

Now, look into the future of man's eternal and progressive career, and you will perceive the innumerable golden steps on the stairs that you must tread before you

can reach the apex (if ever), in the bosom of the Great Supreme.

If I have not read too strongly between the lines, I would like to ask where is the contradiction?

"A. Y. E." says, "Here in this rudimentary state spirit children in mortal form are born of spirit parents in mortal life." I would like to ask him how he knows that? Trot out the evidence. What has spirit been acting upon matter these numberless aeons for, if it was only to develop matter? I think there must have been a double purpose, and that purpose the development of both spirit and matter.

When man became developed in the likeness of God, he no longer falls back into an elementary condition. He seems to think that elementary spirits are myths. But I would ask where does the spirits of the lower formations go, if they don't fall back to an elementary world? If they do, then they must become disorganized spirit atoms. But there may be some of the higher forms under man, who persist in maintaining their organized forms for a time; and there may be amongst the spirits of men those we might call the incorrigibly bad, who prefer annihilation of form, rather than adopt principles of goodness. Why should they not have it? That process may be gradual; then would it not be proper to call such elementary spirits? You must not get away from the fact that spirits must have form, size and dimensions. There can be nothing eternal but Goodness, or God.

In the foregoing rambling thoughts I am prospecting for the truth.

Yours, most respectfully,

PETER MCAUSLAN.

YUBA CITY, CAL., July, 1888.

A Haunted Car.

[Central City (Ky.) Corr. Cincinnati Enquirer.]

Captain J. H. Riley, the well-known conductor of a local freight running between here and Louisville on the Ohio, Chicago and Southwestern Railroad, declares positively that caboose 17,736 of his train has been frequently taken possession of by a genuine spirit, which appears in the form of a slender female figure with a pale, sad though beautiful face, over which reposes an exquisitely shaped broad-brimmed hat. The conductor relates that whenever this car is vacated this spirit appears on a certain seat near the rear window, and if undisturbed will there sit for hours, as if in deep meditation. But should any one venture on the steps or enter the door of the caboose the apparition vanishes, to reappear again at intervals. The dress and garments are plain and modest, and impress one with the belief that the owner was formerly a neatly attired lady and had perhaps been making a brief call on friends. This singular individual has also been observed by not only the entire train crew, but by many prominent citizens of Rockford, Ky., and all are greatly puzzled to account for the extraordinary marvel. The conductor, who was a non-believer in ghosts, has at numerous times had all the interior of the caboose carefully examined, every place where even a shadow might be reflected from sufficiently to create an optical delusion, but so far has been unable to discover a solution as to why or whence the appearance of the mysterious spiritual stranger, and the object continues to appear and reappear same as before, regardless of his vigils.

One of the men who observed the phantom in the darkness avers that it spoke to him plainly and seemed to be in deep sorrow shedding tears. Another one vows that it followed him out of the caboose, beckoning in the most plaintive manner for his return, but that as soon as he turned to retrace his steps the phantom disappeared, and strange sounds resembling laughter were heard from various directions. Several times when the train was halted down among the mountains, among the weird and picturesque scenery, the crew became almost frightened out of their senses by the strange and singular noises flitting about in the caboose, though diligent search failed to result in an explanation. On one particular occasion after night, and while the crew were absent from the car, the lights were all extinguished, but the form of the ghost appeared in the window clad in a seraph-like raiment. News of this wonder is rapidly being circulated far and near, and hundreds of people congregate along the line to catch a glimpse of the "ghost caboose," and there are many who assert that the spectre with the train has been seen flying away through space like the fairies in an enchanted tale. Rarely is the seat in the caboose occupied by the ghost appropriated by any of the trainmen or messengers, they, fearing to disturb the "solemn lady," believing that she might invoke some dire calamity upon them.

Various explanations of the presence of this spirit have been attempted, it being thought by some that the ghost is that of a woman who some time ago was injured by a train, and after long-continued suffering died, and who declared on her deathbed that she would haunt the railroad men for many a day, because of her sufferings. Others firmly contend that the spirit belongs to that of a deceased young lady whose sweetheart, a railroad worker, lost his life by accident, and for whom she pined away and died of sorrow.

Every man, however humble his station or feeble his powers, exercises some influence on those who are about him for good or for evil.

Strangely indeed in life do the lights and shades intermix, faint flickerings of the light divine stealing in, in spite of the vast black shades of sin.

Every man's life lies within the present, for the past is spent and done with, and the future is uncertain.

PUBLICATIONS.



JUST PUBLISHED,

"Physical Proofs of Another Life."

Given in Letters to the Seybert Commission.

By FRANCIS J. LEPPITT,
25 CENTS.

A. S. WITHERBEE & CO.,
1014-6m WASHINGTON, D. C.

THE CENTURY MAGAZINE.

With the November, 1887, issue *The Century* commences its thirty-fifth volume with a regular circulation of almost 250,000. The War Papers and the Life of Lincoln increased its monthly edition by 100,000. The latter history having recounted the events of Lincoln's early years, and given the necessary survey of the political condition of the country, reaches a new period, with which his secretaries were most intimately acquainted. Under the caption of

LINCOLN IN THE WAR,

the writers now enter on the more important part of their narrative, viz.: the early years of the War and President Lincoln's part therein.

SUPPLEMENTARY WAR PAPERS,

following the "battles series" by distinguished generals, will describe interesting features of army life, tunneling from Libby Prison, narratives of personal adventure, etc. General Sherman will write on "The Grand Strategy of the War."

KENNAN ON SIBERIA.

Except the Life of Lincoln and the War Articles, no more important series has ever been undertaken by *The Century* than this of Mr. Kennan's. With the previous preparation of four years' travel and study in Russia and Siberia, the author undertook a journey of 15,000 miles for the special investigation here required. An introduction from the Russian Minister of the Interior admitted him to the principal mines and prisons, where he became acquainted with some three hundred State exiles,—Liberals, Nihilists, and others,—and the series will be a startling as well as accurate revelation of the exile system. The many illustrations by the artist and photographer, Mr. George A. Frost, who accompanied the author, will add greatly to the value of the articles.

A NOVEL BY EGGLESTON

with illustrations will run through the year. Shorter novels will follow by Cable and Stockton. Shorter fictions will appear every month.

MISCELLANEOUS FEATURES

will comprise several illustrated articles on Ireland, by Charles De Kay; papers touching the field of Sunday-School Lessons, illustrated by E. L. Wilson; Wild Western Life, by Theodore Roosevelt; the English Cathedrals, by Mrs. van Rensselaer, with illustrations by Pennell; Dr. Buckley's valuable papers on Dreams, Spiritualism, and Clairvoyance; essays in criticism, art, travel, and biography; poems; cartoons, etc.

By special offer the numbers for the past year (containing the Lincoln history) may be secured with the year's subscription from November, 1887, twenty-four issues in all, for \$6.00, or, with the last year's numbers handsomely bound, \$7.50.

Published by *The Century Co.*, 33 East 17th street, New York.

ST. NICHOLAS FOR YOUNG FOLKS.

Since its first issue, in 1873, this magazine has maintained, with undisputed recognition, the position it took at the beginning,—that of being the most excellent juvenile periodical ever printed. The best known names in literature were on its list of contributors from the start,—Bryant, Longfellow, Thomas Hughes, George MacDonald, Bret Harte, Bayard Taylor, Frances Hodgson Burnett, James T. Fields, John G. Whittier; indeed the list is so long that it would be easier to tell the few authors of note who have not contributed to "the world's child magazine."

THE EDITOR, MARY MAPES DODGE,

author of "Hans Brinker; or, The Silver Skates," and other popular books for young folks,—and for grown-up folks,—too, has a remarkable faculty for knowing and entertaining children. Under her skillful leadership, *St. Nicholas* brings to thousands of homes, on both sides of the water, knowledge and delight.

ST. NICHOLAS IN ENGLAND.

It is not alone in America that *St. Nicholas* has made its great success. The London *Times* says: "It is above anything we produce in the same line." The *Scotsman* says: "There is no magazine that can successfully compete with it."

THE COMING YEAR OF ST. NICHOLAS.

The fifteenth year begins with the number for November, 1887, and the publishers can announce: Serial and short stories by Mrs. Frances Hodgson Burnett, Frank R. Stockton, H. H. Boyesen, Joel Chandler Harris, J. T. Rowbridge, Col. Richard M. Johnston, Louisa M. Alcott, Prof. Alfred Church, William H. Rideing, Washington Gladden, Harriet Prescott Spofford, Amelia E. Barr, Frances Courtenay Baylor, Harriet Upton, and many others. Edmund Alton will write a series of papers on the "Routine of the Republic,"—how the President works at the White House, and how the affairs of the Treasury, the State and War Departments, etc., are conducted; Joseph O'Brien, a well known Australian journalist, will describe "The Great Island Continent;" Elizabeth Robins Pennell will tell of "London Christmas Pantomimes" (Alice in Wonderland, etc.); John Burroughs will write "Meadow and Wonderland Talks with Young Folk," etc., etc. Mrs. Burnett's short serial will be, the editor says, a worthy successor to her famous "Little Lord Fauntleroy," which appeared in *St. Nicholas*.

Why not try *St. Nicholas* this year for the young people in the house? Begin with the November number. Send us \$3.00, or subscribe through booksellers and newsdealers. *The Century Co.*, 33 East 17th street, New York.

PUBLICATIONS.

NEW INSPIRATIONAL SONGS.

BY C. PAYSON LONGLEY.

Author of "Over the River," and other popular Melodist.

Beautiful Home of the Soul.
Come in Thy Beauty, Angel of Light.
Gathering Flowers in Heaven.
In Heaven We'll know Our Own.
I'm Going to My Home.
Love's Golden Home Over There.
Our Beautiful Home Over There.
Oh! Come, for My Poor Heart is Breaking.
Once it was only Soft Blue Eyes.
The City Just Over the Hill.
The Golden Gates are Left Ajar.
Two Little Shoes and a Ringlet of Hair.
Who Sings My Child to Sleep?
We're Coming, Sister Mary.
We'll all Meet again in the Morning Land.
When the Dear Ones Gather at Home.
Only a Thin Veil Between Us.
Child of the Golden Sunshine.
Home of My Beautiful Dreams.

Single song 25 cts., or 5 for One Dollar, sent postpaid, for sale at the office of the GOLDEN GATE.

AGENTS WANTED TO SELL ENTIRELY A NEW BOOK

The most wonderfully complete collection of the absolutely useful and practical which has ever been published in any nation on the globe. A marvel of every-day value and actual money-earning and money-saving to every possessor. Hundreds upon hundreds of beautiful and helpful engravings. Its extraordinary low price beyond competition. Nothing in the whole history of the book trade like it. Select something of real value to the people, and sales are sure. Agents looking for a new and first-class book, write for full description and terms. Thirty days' time given Agents without capital.

SCAMMELL & CO., Box 5771,
ST. LOUIS, MO., or PHILADELPHIA, PA.

THE N. D. C. AXE AND TRUE KEY-STONE, A FOUR-PAGE WEEKLY JOURNAL

Especially devoted to the Development of Mediumship, and official organ of The National Developing Circle.

Terms of Subscription, \$1.50 per annum, which includes a year's certificate of membership in the N. D. C. Sample copy free.

Send for book, "How to Become a Medium in your own Home," and a personal sealed letter designating all your phases of mediumship; all for fifteen cents.

JAMES A. BLISS,
N. B. Corner Eighth and Mound Streets,
CINCINNATI, Ohio.

THE MEDIUMISTIC EXPERIENCES

OF

JOHN BROWN, THE MEDIUM OF THE ROCKIES,

With an Introduction by Prof. J. S. Loveland.

This work is not a biography, but simply a part of the mediumistic life of the author. No claim is put forth of literary finish. To make the book readable and comprehensible has been the only aim of the author and editor; and as the former had no education in early life, and has acquired through his mediumship most of what he now possesses, it furnishes another illustration of the good of Spiritualism. Cloth, pp. 167. Price, \$1.00. For sale at this office.

THE CARRIER DOVE.

An Illustrated Weekly Magazine, devoted to Spiritualism and Reform.

Edited by Mrs. J. SCHLESINGER.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast, and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

Dr. L. SCHLESINGER, Publisher.
Mrs. J. SCHLESINGER, Editor.

Terms:—\$2.50 per Year. Single Copies, 15 cents.

Address, THE CARRIER DOVE,
32 Ellis Street, San Francisco, California.

THE Gnostic.

A Magazine of Universal Theosophy and Spiritual Science.

Terms:—\$1.00 in advance. Single copies, 15 cents. Volume I can be obtained for \$1.00 by all new subscribers.

Address the Gnostic Publishing Co.,
17 Flood Building, Market St., San Francisco, Cal.

P. S.—The "Golden Gate" and "Gnostic" one year, \$3.00.

THE WATCHMAN.

An 8-page Monthly Journal, devoted to the Interests of Humanity and Spiritualists. Also, a month-piece of the American and Eastern Congress in Spirit Life.

Published by Boston Star and Crescent Co., 1000 Central Park Avenue, Millard Postal Station, Chicago, Illinois.

Hattie A. Berry, Editress and Manager; Arthur B. Shedd, Assistant Manager.

Terms of Subscription (in advance)—One year, \$1.00; Six months, 50 cents; Clubs of ten, \$5.00; Single copies, 10 cents; Sample copies, free.

ALCYONE FREE FOR TWO MONTHS.

ALCYONE is a 16-page Monthly Journal devoted to the spread of the Philosophy and Phenomena of Spiritualism, WITHOUT RELIGIOUS CONTROVERSY.

H. A. BUDINGTON, Editor.

Sent free for two months, to those only who enclose 10 cents in stamps with the order. One dollar a year.

Issued by the STAR PUBLISHING COMPANY,
dec to 93 Sherman Street, Springfield, Mass.

A REVELATION.

The most clear, lucid and convincing exposition of

PSYCHIC FORCES AND LAW EVER WRITTEN.

Rigidity Scientific.

Material Evidence of the Independence of Soul. Unique in world literature. 32 mo., 25 cents. No stamps taken.

CHAS. AHLSTROM,
marry-5m Hailey, Idaho.

THREE MONTHS FREE.

Weber's Illustrated Magazine of Human Culture, devoted to Physical, Mental, Moral and General Self-Improvement. Will be sent three months free to any one who says where he saw this, and sends us his or her address, together with ten cents to pay postage, etc. This offer enables all to give this new wonderful magazine a trial. \$1.00 per year. 10 cents for agents' outfit.

Address, M. S. WEBER, Publisher,
Farmersville, Pa.

THE FREETHINKERS' MAGAZINE.

A monthly FREE magazine. No communication rejected on account of the sentiment expressed. The editor reserves the right to be FREE in the expression of his views as the correspondents. Each writer is solely responsible for his or her own opinions. Each number contains 48 pages. Price, \$2.00 a volume; 25 cents for a single number.

Address, H. L. GREEN, Editor and Publisher,
Salamanca, N. Y.

"BEYOND," A RECORD OF REAL LIFE IN THE BEAUTIFUL COUNTRY OVER THE RIVER AND BEYOND.

PRICE FIFTY CENTS
For Sale at this office.

THE ALTRUIST.

Devoted to Community Homes, United Labor, Common Property, and equal rights to all. Issued monthly, at St. Louis, Mo. Fifty cents a year.

402 Ninth Street, - - - Oakland,

GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE PRINTING AND PUBLISHING COMPANY," 734 Montgomery Street, San Francisco, Cal.

734 Montgomery Street, San Francisco, Cal.

TRUSTEES:

AMOS ADAMS, President; J. C. STEELE, Vice-President; DR. HENRY ROGERS, Treasurer; DR. JOHN ALLYN and J. J. OWEN.

J. J. OWEN, Editor and Manager; Mrs. MATTIE P. OWEN, Secretary and Assistant; R. B. HALL, General Agent.

TERMS:—\$2.50 per annum, payable in advance; 5¢ per copy. Clubs of five (mailed to separate addresses), \$10, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

All orders should be addressed to "GOLDEN GATE," No. 734 Montgomery Street, San Francisco, Cal.

SATURDAY, JULY 28, 1888.

EDITORIAL FRAGMENTS.

Listen, ye heavy hearted and sorrowing, ye weary and overburdened souls! Know ye not that there is a needed discipline in your trials; and that the time will come when you would not for worlds part with a single pang your hearts have ever known, or a tear your eyes have shed. It is only through fierce heat that the dross is burned away and the pure gold left in the crucible. You are the gold in God's crucible. Let Him temper you as He will.

"With charity for all and malice toward none,"—this was the actuating motive of that grand soul, Abraham Lincoln, in his dealings, as the President of the United States, with those misguided sons of the South who were seeking the overthrow of the Republic. What nobler or better rule of action could one adopt in his intercourse with the world, and especially in his dealings with those he believes to be in error. Suppose you try it, dear reader, for a single day.

In the general and wide-spread endeavor of many Spiritualists to crush out fraudulent practices in the name of mediumship, it may be that some honest mediums may be made to suffer; but we can not think that it will be long ere they will come forth in the brightness of the truth, with greater power for usefulness than they ever before possessed. Let no honest medium falter in his work, or become discouraged, because of the iniquities of others. The true will survive, and only the false will disappear.

How can we get the best out of life? This is a question of the utmost importance to every human soul. Here are a few simple negations that may help to answer the question satisfactorily. 1st, Not by indulgence in liquor, tobacco, or late hours; or by any abuse of the temple of the soul. 2d, Not by harboring unworthy thoughts, or thinking unkindly of any human being. 3d, Not by selfishly shutting ourselves out from the great world of humanity and its pressing needs; and 4th, Not by barring the windows of our souls to the light and love of the spirit world.

Sensible minds do not judge Christianity by the horrors of the Inquisition, nor by the cruel wars that for ages followed in its trail, nor by its persecution for opinion's sake, nor by its occasional delinquents from grace; but by the good it has done, for the sad hearts it has made glad, and for the heavy burdens of woe it has lifted from the shoulders of the race. Why should not Spiritualism be judged by the same charitable and righteous judgment? Because bad people sometimes use it for a cloak for unrighteous deeds, therefore should it be condemned? Shall its blessings to the world be rejected, because mediums are not all honest, nor Spiritualists all good and pure?

Spiritualists, of all other people, need to "hold themselves level"—for the reason that they are brought face to face, often, with facts and phenomena of a most startling character. They should weigh well and carefully consider the startling manifestations they are permitted to witness; and especially should they not attempt to force their conclusions, in any dogmatic way, upon the minds and consciences of their neighbors. Everybody needs, and must have, the positive proof in his own experience. He will take no one's word, in spiritual matters, implicitly. The advocate of the phenomenal facts of Spiritualism, whereof he has had convincing proof, should remember this.

Who that has stood by the bedside of a dying child, and watched its fluttering pulse and labored breathing, but has felt, somehow, that the purposes of creation in that life had been thwarted—that the earth experience which is believed to be necessary for the spirit's highest unfoldment, having been denied in this case, a great wrong had been done to the child—that Nature had not been just or fair in the distribution of her favors. Herein, we think, may be found one of the strongest reasons favoring re-embodiment. Not that it is a reason at all; but it looks somewhat

that way to the "mortal mind." The spirit that seeks earth experience and fails, ought, surely, to have a chance to try again—that is, if the spirit is permitted any voice in the matter.

It is not what one has that brings one happiness, but what one is contented with. There is many a sad heart, worried mind, and sickly body, linked to a large bank account. An elegant home is but a poor comfort to one with a skeleton in the closet. Infinitely better a life of daily toil and a humble cot with health and contentment. A man with a cancer in his throat may be Emperor of Germany, or President of the United States, and where is the peasant, or day laborer, that would exchange places and conditions with him. Give us to know the truth, in health and peace, with a heart in sympathy with humanity, and we care not who rides in his carriage, or revels in his riches.

"Charity suffereth long and is kind." One of the most pitiable things in the universe is a man without charity in his soul. He is usually one so puffed up in his own conceit that he becomes indifferent to the ills or trials of another. The prayer of every true soul should be: "Help us, thou pure and shining ones, to bear each other's burdens, and to sympathize with the weak and unfortunate in their troubles and afflictions." Did it never occur to you, dear reader, that you might have been a thief or a drunkard? Is it any virtue of yours that you are not? It is much more to the credit of some men that they are only moderately bad, than it is to others that they are really good. To the latter it may be quite impossible to be otherwise; while it may cost the former a hard struggle not to be worse.

W. J. COLVILLE'S SUNDAY WORK.

On Sunday last, July 22d, W. J. Colville lectured three times to large and deeply interested audiences. His subjects were extremely appropriate, bearing as they did on the educational topics uppermost in the public mind. The service at 10:45 A. M. was attended largely by visiting and resident teachers, who highly appreciated the helpful utterances of the eloquent lecturer, who descanted ably on the immense good accomplished silently through moral influence, even more than by precept and example.

The music was very fine. The grand organ almost spoke under Prof. Eckman's masterly touch. Madame Bishop and Mr. Maguire were in excellent voice, and rendered truly charming selections. The collection was very liberal, and more than met expenses.

In the afternoon, the Oakland Synagogue was crowded, to listen to a discourse on "The Practical Value of Occult Philosophy." In this address the speaker very pointedly affirmed that genuine occultism, or the science of hidden things, was the science of the human soul and its boundless capabilities. The two mottoes of genuine theosophy are "Know Thyself" and "Look Within."

In the evening College Hall, 106 McAllister street, was filled to repletion with a delighted audience. The theme of discourse there was "Hereditary Influences—How Acquired and How Mastered."

All classes have been so fully attended of late, that great regret is expressed at W. J. Colville's departure from this city. He leaves for Portland, Or., (where he will lecture August 5th, on his route to Chicago,) August 2d at 6:30 P. M.

The following is the program of his farewell meetings in California. Saturday, July 28th, College Hall, 106 McAllister street, lecture on "Gnosticism," 8 P. M. Sunday, July 29th, Metropolitan Temple, 1045 A. M. Subject, "A Glimpse at the Twentieth Century." Grand organ begins at 10:30. 3 P. M., Oakland Synagogue; subject, "Our Spiritual Bodies and Homes." 7:45 P. M., College Hall, 106 McAllister street, S. F.; subject, "A Romance of Two Worlds." Seats free; voluntary collections on all occasions. Monday, July 30th, Closing exercises of class in Spiritual Science; Masonic Hall, Alameda, 2:30 P. M.; Oakland Synagogue, 7:30 P. M. Tuesday, July 31st, San Jose, Rutherford Hall, 2:30 and 7:30 P. M. Wednesday, August 1st, Grand Concert at College Hall, 106 McAllister street, 8 P. M. Thursday, August 2d, Farewell Address to students and the public, same place, 10:30 A. M.

SAVINGS OF PRESIDENT GARFIELD.—President Garfield, although educated in a strictly orthodox belief, was an original thinker, and entertained views far in advance of his associates. In the Summer of 1867, Gen. Garfield, then a member of Congress, visited Europe, accompanied by his wife. They sailed from New York, taking passage on board the steamer "City of London." The General's diary contains the following criticism of a sermon delivered by a fellow passenger, a Doctor of Divinity, on Sunday, July 14th: "There was a muscular denunciation of sin, which struck me as not usual to modern thought. Why not better to let sin alone, and preach mercy and righteousness? After all, may it not be found in the final analysis that sin is negative, and duty, truth and love, are the only 'positive' classes of realities? If we attend to these, we may let sin take care of itself." A few days later the General muses as follows: "On the larboard we watch the faint moon—shadow of the ship on the waves, and wonder 'if shadows are not entities which shall never perish; but in the infinite permutations of the water may, a thousand years hence, reconstruct the image of this ship and crew, somewhere on the ocean.'"

THE UPPER AND NETHER MILLSTONE.

Between the two—blind acceptance on the one hand, of everything bearing the name of physical phenomena, and on the other the utter negation of all mediumship for form manifestation—swings the GOLDEN GATE,—ever aiming to know the truth—ever seeking for the best in human life and conduct—and ever endeavoring to lift from the realm of lowly things the beautiful, white-robed angel of Spiritualism.

In this city, as in other cities of the East, there have been, for years, certain persons known as materializing mediums, living upon the practice of their mediumship. In their presence, it is alleged, forms as tangible and real as any mortal form, appear and disappear. (We do not refer now to mediums for the shadowy or etherealized form, familiar to all thorough investigators.) As to the honesty of these mediums, or the genuineness of their manifestations, there is, among Spiritualists, a wide variance of opinion. Some self-confessed frauds are even accepted by many Spiritualists as genuine mediums; and others, who have been detected in glaring deceptions, have been exonerated from any knowledge of, or complicity in, said deceptions, the responsibility thereof being attributed to evil spirits.

Many persons, generally skeptics, but no doubt honest of purpose, have sought, in various ways, to ascertain the truth concerning these alleged phenomena. To this end, organized raids have been repeatedly made upon cabinets, but usually with no very satisfactory results. Where alleged spirit forms have been seized, and the medium found to be the spirit held, or where the medium has been found partially disrobed, the friends of the medium have always come to the defense with an explanation. Where drapery, masks, false hair, and other paraphernalia have been found in the cabinets, it is claimed by the medium's friends that they were brought there by dishonest mortals in the circle, or by tricky spirits.

And so the contest has proceeded, with its resultant inharmonies, until now, in this city, a new mode of investigation has been instituted—the spy system—that promises but little, if any, better results. Some long and regular patrons of, and firm believers in, the honesty of certain public materializing mediums, discovered, as they allege, that they had been deceived. Keeping their counsels to themselves, they resolved to make use of a somewhat expensive experience, and their acquaintance with said mediums, to "pull out," and save their friends from what they were satisfied was a cruel delusion.

Having the confidence of the mediums, they succeeded, as they declare, in getting into their cabinets and assisting in the manifestations. In this way they claim to have learned the names of several persons, some of whom are "professionals" in the business, who assist at the seances, their modes of entrance to the cabinets, the methods for preparing luminous drapery, and the details of the unholy business generally. On the other hand, the alleged materializing mediums are not without their zealous defenders—honest men and women who can relate by the hour most marvelous phenomena they claim to have witnessed at materializing seances, and who are disposed to discredit the evidence of deception against the mediums.

This has naturally led to much "unpleasantness"—to draw it mild—and the GOLDEN GATE is appealed to, pro and con, sometimes with threats, to crush out these frauds, or to uphold these true mediums. Numerous articles, full of vindictiveness, have already found their way to our waste basket. (It would, perhaps, have been better if some already published had gone the same way.) But while we are at the helm of this craft, we propose to steer it as near as we can in truth, and in our own way.

The central truths of Spiritualism depend upon no single phase of phenomena. No Spiritualist who is grounded in the truth can be disturbed in his faith though every public materializing medium in the land were declared a fraud. We know that there is honest form manifestation, and we would be glad of the positive assurance that the mediums whose honesty is questioned were guiltless of the charges made against them.

And now, that we may act advisedly, and do injustice to no one, we make this proposition: We will undertake to uphold and personally defend any medium for form manifestation who will demonstrate to us the production of one single form, independent of himself or herself, under reasonable test conditions, that shall be named and agreed upon by not less than three persons who shall be present, all of whom shall be believers in materialization. We think, as the editor of this journal, we have the right to the proof, before we are asked to defend unqualifiedly any medium. Until this is done, we respectfully ask correspondents who believe in the genuineness of any medium implicated, to join with us in holding their judgment in abeyance.

There is enough of truth in Spiritualism—in its glorious philosophy, and positive physical and physical evidences of another life—to occupy

our columns, and make our paper interesting to all seekers after truth, and to all who would draw nearer to the Divine Life, without wrangling over questions of personal honesty in mediums.

"AMERICA'S GODLESS SCHOOLS."

The large and interested audience assembled at Washington Hall on Sunday evening last was highly entertained by the controls of J. J. Morse, who discoursed upon the subject of "America's Godless Schools, the Safety of the Republic," being a review of the sermon of the Rev. J. A. Cruzan on "School Morality." The burden of the address was first a fine plea in favor of the honor, dignity, and importance of the position of teacher. It was a position that called for a combination of the finest qualities of character and right, and nobly did the great army of American school teachers meet the demands made upon them.

The allegation of the reverend gentleman, that there was a moral link missing in the public school system, was vigorously denied. While, if so, it was an assertion that the teachers themselves were morally deficient, a proposition too ungenerous and unjust to be for a moment admitted, as was the other assertion, that American homes could not, and did not, provide moral training for their children. Such statements were alike insulting to the teachers and parents.

The public school was free and unsectarian, maintained by the community at large. The tax collector knows nothing about Protestants, Catholics or Jews, whether a man believes in one god, many gods, or no god. Sectarian teaching should never be paid for from the State or National funds. The public schools had given the country her great men. They were the nurseries of genius, patriotism and culture. Keep them free from all sectarian taint and they will still nurse the future heroes—men and women—whose lives in the future should bless this free country, as had the Washingtons, Lincolns, Garfields, and others of the past. The lecture elicited enthusiastic applause.

The musical portion consisted of a solo by Miss Laura Smith, "Thou Art Like a Flower," accompanied by her sister, Miss Gertrude Smith, and a solo, "Something Sweet to Think of," by Miss Florence Morse.

J. W. Gill was again present, and gave some eight recognized tests. He improves each evening. There is quite a demand for the GOLDEN GATE at the bookstand, where a number of copies are disposed of.

On Sunday evening next, the controls of J. J. Morse will reply to questions relating to the spiritual philosophy and human reform. Vocal music by Mrs. Parks and Miss Florence Morse. Organ and piano accompaniments by Mrs. Morris and Senor Van Brunt. The meeting commences at 8 o'clock, and all are invited.

COMMUNITY PROPERTY.

The little kingdom in the sea shows signs of legislative and social progress that California would do well to consider. The Hawaiians are awake to the barbarity of the laws regulating the property rights of married women in some of our States, and are endeavoring to rectify the same upon their own statutes by a "Bill to Confer Property Rights on Married Women," with the following provisions:

1st, Separate ownership of both real and personal property, whether acquired before or after marriage; 2d, Full power to sell the same, free from the consent or control of the husband; 3d, The general power to contract, except with the husband; 4th, The right to her own earnings; 5th, The right to sue and be sued as if sole, except as to suits with her husband; 6th, The power to enter into business on her own account.

It does not much signify if such measures fail to carry once, twice, or thrice, the progress of popular sentiment is ever onward and upward, and the mere suggestion of improvement upon any matter, is an earnest indication of its accomplishment.

A married woman's position in California regarding property could not be more unfavorable. The husband has complete control of the community property, even to its disposal. All property acquired after marriage by either husband or wife, or both, is community property, except that which may come to either by gift, bequest, devise or descent, with the rents and profits thereof, which is his or her separate property. Though a man may leave his wife penniless, yet he may come back in after years and take possession of what she and her children have earned during his absence, sustained by the present laws. Her only security is divorce, which hundreds of sensitive women will not avail themselves of. But we shall have more just laws for married women by and by. That they have not come before now, only shows that wrong men have been put into wrong places.

"D. D. HOME, HIS LIFE AND MISSION."—We have received from Bro. J. C. Bundy, of the *Religio-Philosophical Journal*, a new work of 428 pages, entitled as above, just published by Trubner & Co., of London. It is by Mme. Douglas Home, and is a carefully compiled history of the life and works of the great medium. Most readers of spiritual literature are familiar with Home's "Incidents in My Life," the first series of which appeared in 1863, and the second in 1872. Many of the incidents therein noted—some of which are of a truly startling character—are reproduced in this complete work; but it contains so much that is new and amazing, that we doubt not the work will find an extensive sale among American Spiritualists. Price, \$2.00.

—Mrs. Chayne, the psychometrist and teacher in spiritual science, will leave the coming week for Portland, Oregon, where we doubt not she will meet with much success as a teacher, as she has elsewhere. She possesses the art of making her lessons entirely clear to the ordinary understanding. She will be accompanied by Miss Beatrice Oxford, of Melbourne, a teacher of the Delarte exercises.

BUT ONE OPPORTUNITY.

To us that is an incomprehensible state of mind that would make this world the only time and place for man to work out the almost infinite details of his soul's salvation—the best possibilities of his nature. It seems very much like requiring one to do some intricate piece of work by night that should be performed in the light of day. Some ideas evolved through the last discussion of the Monday Club of Congregational Ministers, on future probation, either evince great selfishness or a firm belief in the latent good of man and his power to develop the same here, under whatever circumstances and conditions.

The debate was opened by Rev. Aaron Williams, who expressed the belief that "a chance of future probation would lead to a neglect of 'religion in this life.'" His next conclusion would seem to condemn a certain portion of humanity to perdition, for he says: "Men who 'did not improve their probation here, would 'not be likely to improve one hereafter.'" He deemed it "a mercy that bad men and women 'had no second probation, and the good needed 'none. Such men as Nero and Napoleon did 'evil enough in this life without having their 'opportunities extended to the next. He believed the Andover doctrine unfit to be 'preached.'"

Rev. M. Pond and Rev. M. May considered "the Andover doctrine but a belief in God's 'goodness and mercy, who desired all His 'creatures to have a fair and full probation.'"

Future probation is a strange theme to discuss, considering the light of evidence that now pours through the open gates between so-called life and death; but we prefer to say the two lives or two worlds.

Spiritualism is causing a great rattling of the dry bones of defunct creeds, for they are indeed dead, and their old adherents are getting away from them with as little ado as possible. It is harder for some than others to give up the old wrathful teachings, but mercy and charity are things of growth, the seed of which lies in every human breast. Under the warmth and generosity of the New Philosophy they have taken root and are sending forth many green shoots into the light.

THE ANGEL SIDE OF HUMANITY.

"A very good plan in going through this world is to take it for granted that every one has an angel side, however obscured and shadowed, and devote our attention to bringing it to light rather than seeking to utterly quench it by bringing forward all real or fancied evil."—Ex.

That is not only a "good plan," but the plain duty of every one to another, since no one is perfect, and all stand in need of charity, sympathy and forbearance. But that is not the way of the world yet, though it is the hope of its existence.

The plans of our social and public life are such as to make human nature selfish and critical. We dare not act with the freedom and justice of spirit, but are bound to material rules and forms that necessarily bias our judgments and harden our conclusions. Every day gives us a detailed account of all the evil that transpires in the twenty-four hours, together with the ways, means and method of its accomplishment. Many deplore, some pity, and others are prompted to imitation of the same.

The tendency of our daily news system, in its criminal aspect, is sought to be overcome by school, home and church influence, but which only partly suffices. The evil is collected, then spread broadcast, like chaff to the wind, and lodges, in some quantity, in every home in the land. With this daily intrusion, the angel side of humanity becomes very dim to the few, and lost to the many. But, for all this, it is there the same, and in the good time coming, when all wrong shall have worked out its results, and all evil passions have burned away the dross that fed them, the angel side of humanity will beam forth from both worlds that shall be all but one in their communion and understanding. The furnace of affliction, wrong-doing, false accusation is at white heat, and soon purification will come. Peace and love and right will then dwell among men.

THE ETERNAL MYSTERY.

Poor mortal life, standing upon Eternity's verge, indifferent to the past, blind to the future, seeking a light that coldly shuns its quest! We know we shall live again, when the form has given back to the elements its various parts; but where, how, and for what end, we know not, since we had no word in our present creation. We live to die, and die to live, and still the mystery is unsolved.

As Eternity is boundless, so is life's plan; there is naught defined, save what we have lived, and what others have lived and imparted to us by word. No one has lived fully and completely, except in parts and phases, hence no one life is a perfect guide to another life. Each must go his separate way, penetrating to endless mystery alone, in an inner sense.

Conscious weakness is his force and will, and upon his strained vision oft shines the star of hope, and gentle eyes in dreams of bliss look upon him, and away into fathomless space, leading on, on forever! We leave our plans and toil behind us, but the strength of mind and soul that prompted and sustained them, goes with us, our heritage of earthly struggle, that will be as an armor for new conflict and conquest.

We are not destined for a local heaven, but to make heaven as we progress through the boundless cycles of space. As we shall live many lives, or through many conditions, so we shall die many deaths, but live yet again, as that nature of which we are the essence. The world is not the only grave, but no tears of sorrow fall upon those that mark the paths of space.

—The benefit in aid of Mrs. M. J. Hendee, kindly tendered by her brother mediums, John Slater, J. B. Mansfield and Dr. Schlesinger, resulted in the snug sum of \$61.

EDITORIAL NOTES.

—We are promised for next week a full report of the receipts and disbursements of the late Camp-Meeting.

—Attention is called to the card of Mrs. A. A. Connor, psycho-physician, on our 5th page. She makes all nervous diseases a specialty. Her office is in Murphy's building, room 56.

—To-morrow (Sunday) evening Mrs. Foye will appear at Fraternity Hall, Oakland, which will be her last public seance in that city prior to her departure for the East, on or about the middle of August.

—The "Objects of the Psychical Research Society," as published elsewhere, are somewhat different from what they were supposed to be by many. Surely, no one can reasonably object to their statement of purposes.

—F. W. Tallmage, of Pasadena, writes: "Enclosed is the subscription price for the GOLDEN GATE for another year. It has become one of the necessities of life. I could not do without it, and if the fates are kind, consider me a life subscriber."

—There are two columns in the GOLDEN GATE that many of our readers especially admire. They are our gem column and our column of poetry. To all admirers of good poetry we take pleasure in calling the attention of that department of our paper for this week.

—Bro. N. M. Stone, of Ceres, dropped in upon us the other day, on his way to Washington Territory, where he intends to sojourn for a few months to come. Bro. Stone is a true Spiritualist, and as such we commend him to all friends of the cause in the Northwest.

—The First Society of Spiritualists of San Diego held their annual election of officers on Monday evening last, and the following named persons were elected to office: Mrs. E. W. Bushyhead, President; Mrs. B. H. T. Wilson, vice-President; Anna F. Smith, Secretary; J. D. Moreland, Treasurer; T. J. Tate, Advising Counsel. The Society were a unit for hiring Mr. Colville for the Winter; accordingly they make him an offer, hoping he will accept.

—All readers of the GOLDEN GATE, and Spiritualists generally, are anxiously looking for the promised report of the "Society for Psychical Research," wherein they propose to substantiate the many charges of fraudulent practices, on the part of certain alleged materializing mediums, which they, in the "Startling Report," recently published in this journal, claim to have discovered. The Society should not be crowded in their work. They will doubtless present their facts in due time.

—A Lompoc subscriber, writing to renew his subscription for another year, adds: "I want to come up with my wife before Mr. Evans leaves for Australia. I had some wonderful tests from him last Spring, while I was in San Francisco. I had a sealed letter for my wife—every question answered, filling two slates. There was no address on the envelope. I brought home the letter as I received it, and you may imagine the surprised look of my wife when she opened the slates and then opened the letter,—she being a good member of the Methodist Church here. Now nothing will do but to see for herself."

Objects of the Psychical Research Society.

EDITOR OF GOLDEN GATE:

In order that the people who are interested in knowing the objects and purposes of the Psychical Research Society, and at the request of many, we submit the following. We ask the reader to carefully read our late partial report, and not misconstrue the objects of this Society:

1. The purposes of this Society for Psychical Research are religious, educational and scientific.
2. The principle purpose of this Society is to investigate modern spiritual phenomena, and more particularly spirit materialization.
3. In the investigation of the marvelous phenomena of spirit materialization, this Society will use all the latest and most approved methods that are known to date.
4. To search as far as possible into the causation of this wonderful phenomena.
5. To foster and encourage and aid the repetition of all these occult manifestations.
6. To assist all persons actually possessed of so-called mediumistic power.
7. To encourage and to recognize all true phases of mediumship and individual spiritual development to the welfare of all entitled thereto.
8. To search for truth in every channel presented to this Society, and to establish in this city and county an organization that will give all the aid possible to such persons, male or female, whom the Society find to be in truth, and prove that they are genuine mediums.
9. This Society is not to allow itself to denounce any person claiming to be a spiritual medium, or any other individual calling himself or herself by any name whatsoever, who claims to have this occult power, unless the Society positively proves to their Executive Committee that such persons practice deception in their mediumship; and then the Society may proclaim such person so detected in fraudulent practices or manifestations, and to furnish such evidence to persons who may desire to know the same.
10. One of the chief objects of this Society is to establish the truth of all true phenomena, and to ascertain and prove all phases of mediumship.
11. It shall be the duty of all members of this Society to discourage the patronage and support of all pretenders, who are proven to their satisfaction to practice deception and untruth upon their investigators.
12. This Society has its object: to educate its members in methods by which they can detect and protect themselves against frauds of various kinds in their researches.

A. C. PALMER, Pres't,
J. H. SLATER, Cor. Sec'y,
Psychical Research Society.
SAN FRANCISCO, July 24, 1888.

The greatest scholars are not the wisest men.

—Mr. and Mrs. Fred Evans will close their work in this city, until after their Australian trip, on the 15th of August. The steamer by which they will sail, the "Alameda," will not leave until a few days later; but they will need the intervening time to "set their house in order." No one need expect to have a seance with these mediums after the 15th.

A Day at Onset Bay.

EDITOR OF GOLDEN GATE:

As the Spiritualists' Camp-Meeting at Onset Bay, Mass., was one of the attractions we promised ourself while sojourning on the Atlantic Coast, with that object in view we left New York City Friday afternoon, on that palatial, four-storied, Leviathan of the deep, the steamer Pilgrim, the most magnificent in appointments of any steamer we ever traveled on. Leaving the dock, we passed near the Bartholdi Statue of Liberty. It is a colossal figure, one hand extending skyward, holding the torch of liberty, which, when lighted by electricity, is seen several miles at sea. To our right and near by is Governor's Island, with Fort Henry on its southern end. At our left is Castle Garden, into which is poured daily hundreds, and some days thousands, of the most filthy and degraded lazaroni of all Europe.

Soon the steamer turns its prow up East River, passing under the grandest structure we have yet seen, the Brooklyn Bridge. Going up East River a short distance, we turn to the right, and enter Long Island Sound, near which is that place with the classical name of "Hell's Gate." Well, such are the extremes of life. A few days ago, we were in the heights and depths of the Rocky Mountains, reveling in the "Garden of the Gods," and perhaps unconsciously hobnobbing with the unseen proprietors thereof. But alas, what a change! To-day we are passing through "Hell's Gate," relying, however, more upon the merits of the good steamer Pilgrim than upon our own. We are carried safely through and out its vortex, and at 4 o'clock A. M. are landed at Fall River.

From thence we take the cars forty or fifty miles to Onset, situated on the head waters of Buzzard's Bay. Onset is situated on the margin of the bay of the same name, and is one of the most lovely and attractive places we have yet seen that has been dedicated to the gospel of Spiritualism. Yet, owing to its varied attractions for yachting, fishing, bathing, its boulevard, and beautiful groves, many persons other than Spiritualists have erected cottages here, and have their Summer outings at this place. Onset Bay is dotted with islands, which shelter the mainland from the heavy swells of Buzzard's Bay, and divide its surface into miniature straits and sheltered coves.

Sunday, July 15th, was the opening day for the Camp-Meeting exercises. In the forenoon Mrs. M. G. Woods, who in person is a petit brunette, addressed an audience of some three hundred in a vigorous and somewhat original style.

In the afternoon Mr. J. Clegg Wright, whom we had heard at the Parkland Camp-Meeting, Penn., entertained the audience of about eight hundred persons for an hour with what his friends say was one of his best efforts. Certain it is he greatly excelled his address at Parkland. We think Mr. Wright is one who would grow in the estimation of his hearers the oftener they heard him. Off the platform Mr. Wright is a great conversationalist, as well as an excellent psychometrist.

The event of the day, however, was the appearance upon the platform of one of California's best productions, Mrs. J. J. Whitney, who for an hour enchained the audience to their seats in listening to and receiving tests. We have not heard Mrs. Whitney for at least a year, and were gratified and pleased at the great progress and growth she has made in her platform test mediumship—not alone in the tests given, which were remarkable, but the easy, graceful, and, we might say, the pathetic manner she has of receiving and conveying to her audience messages from the unseen. Considering the fact that Mrs. Whitney was a stranger in a strange place, and that the parties receiving the tests were unknown to her, makes her success here the more complete and satisfactory. Mrs. Whitney will certainly rank among the first platform test mediums of the country.

The Pacific Coast is represented here in the persons of Mr. and Mrs. Elijah Morse (nee Cora Ellison), Mr. and Mrs. Terry, of Los Angeles, Mr. and Mrs. J. J. Whitney, Mrs. N. G. Aylsworth, Dr. and Mrs. Stansbury and son, Dr. and Mrs. Rogers, Mr. Barnes, of Washington Territory, and the writer.

AMOS ADAMS.
ONSET BAY, July 17, 1888.

Meetings at Curtis' Hall.

EDITOR OF GOLDEN GATE:

Our meetings for spiritual truths, held in Father Curtis' Hall, corner of Sixth and Market streets, passed off very harmoniously, many pleasing features being brought out. Mrs. S. Selp gave tests and psychometric readings. Dr. Moore, from San Jose, gave some good ideas on soul measurement or psychometry, and an Oakland gentleman was fully controlled by spirit to treat several in the audience.

These little meetings are opening up thought for the hungry soul. They deserve good patronage. Mrs. Anna Kimball-Chaine, Psychometrist, will be present with us on next Sunday night, when she will speak on soul unfoldment, and close with psychometric readings. All invited.

An Indignant Correspondent.

EDITOR OF GOLDEN GATE:

"Let him that is without sin cast the first stone. Neither do I condemn thee; go in peace."

It is a matter of congratulation to the advocates of progress to see these antiquated ethics of an ancient Spiritualist falling into "desuetude."

In a late issue of the GOLDEN GATE we have a startling report from a self-constituted committee of "Regulators," who, after "resolving that much of the publicly advertised materializing seances are barefaced and bare-armed deceptions, advocate immediate arrest on the existing evidence"! Doubtless under the authority of "Lettres de Cachet," issued by Grover Cleveland, the Pan Presbyterian Council, or the Pope of Rome! and very properly, too, for certainly the Scriptural lady complained of by the virtuous Jews was not half so culpable as these barefaced and bare-armed females who presume to "rub phosphorus" on to their petticoats.

But what punishment should be meted out to the Boston mediums exposed by Mr. Culchaw, of that burgh, in the GOLDEN GATE of June 30th, "Mrs. Fay, Mrs. Ross, Mrs. Bliss, and the rest," who actually wore "spirit gowns," and "Mrs. Fay when raided and stripped of her spirit robes, when almost naked, had nothing on but petticoat and bodice." Let us think of the enormity of this offense, when stripped by Mr. Culchaw and his friends had nothing on but petticoat and bodice!!!

The heretic, Ingersoll, used this imbecile language in a lecture I heard when on this Coast: "Whoever lays his hand on a woman, except in kindness, is a cowardly ruffian." Happily in Boston and in San Francisco the old agnostic's antiquated philanthropy and chivalry is not much regarded, especially by the Spiritualist, Culchaw. The march of intellect sweeps the way, and providentially so, else where would be found the "raiders" "to strip to the skin" defenseless women—where else the gallant gentlemen?

"I saw confederates myself," says the noble Culchaw in his graphic description of the onslaught, "when we tore from Mrs. Cowan a spirit gown." Here the narrative fails to tell us concerning the fabric of this gown, while Mrs. Maryatt-Church, more curious, describes the piece she cut from the spirit form of "Katie King," in the famous seance with Wallace, Crookes and Varley, F. R. S., but there being no "raiders" around, only gentlemen, Miss Cooke, the medium, escaped unmolested. But to continue Mr. Culchaw's story. In stripping Mrs. Cowan, he states that her husband had the unspeakable audacity to defend her, and to assault Mr. Dunbar, one of the gallant "raiders," with a loaded billy. Mr. Dunbar was severely injured, but singularly not killed by the incensed husband, and Mr. Culchaw escaped entirely uninjured.

Now, let us consider a moment the insolent effrontery of this man Cowan in daring to raise a "loaded billy" on the virtuous Dunbar in defense of his assaulted wife! and then let us consider the phenomenal forbearance of these gentlemen raiders in refraining from an immediate "arrest" and hand-cuffing of Mr. Cowan for daring to defend a woman, albeit his wife, already condemned in the Council of the "Holy Spiritual Inquisition." Away with this mistaken clemency. Brave men like the Boston raiders would have exposed the fraud on the so-called "Mount of Transfiguration," and stripped the "spirit gown" from the backs of Messrs. Moses and Elias.

Now, let the San Francisco "485 Regulators" join forces with the Boston "raiders," under the incorporate style of the "Holy Spiritual Inquisition," with suitable pass words and grips, and in the language of Judge Gildersleeve in sentencing Madam Diss Debar to the Penitentiary, as reported in the *Banner of Light*, July 7th, "Witches should be put to death." He continues: "Before we are much older it will be unnecessary to prove fraud on the part of mediums to secure their punishment; they will come naturally under the head of vagabonds and public enemies, and be liable to arrest and punishment at sight," as suggested by the "485" in the GOLDEN GATE of July 14th. "To be a medium," says the learned Judge, "to be proved to lay claim to spiritualistic powers, ought to be a sufficient cause for imprisonment with hard labor!"

So says this enlightened ally of the Boston and San Francisco raiders, and so say all of us. To be sure, it might lead to a little unpleasantness should the brutal husbands with "loaded billys," and other unenlightened individuals, band together for the protection of mediums under the proposed style of the "Spiritual Protection Society." Under such an organization it might not be quite so safe for the Cotton Mathers, the Gildersleeves, the Culchaws and Dunbars to assault, outrage, and strip defenseless women. These "unculchawed," brutal husbands might take a hand in the exposures, which might not be so healthy for the "Holy Inquisition," but in the interests of science and Holy Mother Church, these trifling risks should be ignored, for surely with the church, the law, the prison, the fagot and the whipping-post to aid them, the

gallant raiders can laugh to scorn brutal husbands with "loaded billys."

A. Y. E.

[As both sides have now had a fair hearing, we propose to drop the subject and pursue some more profitable lines of thought.—ED. G. G.]

CLAIRVOYANCE.

DR. A. B. DORSON, Maquoketa, Iowa, Clairvoyant Physician and Magnetic Healer, of marvelous power. Has been in active practice nearly thirty years.

His vegetable medicine receives magnetic power higher than human or earthly agency; and in treating diseases at a distance with this medicine, his success is remarkable. His practice is very large, both at home and abroad, and he is daily in receipt of numerous letters expressing the profoundest gratitude, acknowledging wonderful relief and complete cures performed by his hand of invisibles, such as rheumatism, neuralgia, paralysis, dyspepsia, bronchitis, diseases of the liver, heart and kidneys, tumor and dropsy; in fact, every disease that flesh is heir to, they have successfully treated.

Sufferers, you that have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper sent under direction of his Spirit Band of Doctors for each case; enough to last first month for \$2.00. In many cases this is sufficient, but if a perfect cure is not effected, \$1.15 per month after. Send three 2-cent stamps, lock of hair, sex, age, one leading symptom, and he will tell you what ails you, free. Medicine sent by mail, postage free. The best of reference given if required.

RED SEAL GRANULATED 98 PER CENT LYE OR POTASH.

SAN JOSE, April 5, 1888.

P. C. TOMSON, & CO., PHILA.—I have made three experiments with your Red Seal Granulated 98 Per Cent Caustic Lye with the following results: First, I used twenty-seven cans of the Lye in twenty-seven gallons of water, and sprayed twenty-seven trees with this solution. At first it looked as if these trees were killed, but they have come out in full bloom and look strong and thrifty. I then changed and used one can to seven gallons of water, but found that this was a little too weak, and finally settled down to about five gallons of water to a can of the Lye, and this has completely destroyed all the scale.

S. R. JOHNSON.

This 98 Per Cent Lye, it will be noticed, has only 2 per cent of salt, and as the soil on this Coast must have quite enough of salt already, it follows that all salt used is a positive injury not only to the trees, but also to the land. We are quite sure that Red Seal Granulated Lye will destroy all kinds of insects, and is the cheapest and best of anything that has ever yet been discovered. Call at your grocery store for Tomson's Red Seal Granulated 98 Per Cent Lye; or send two postage stamps to P. C. Tomson & Co., 248 North Third street, Philadelphia, and we will send you a book that will give you all the information that is known in regard to killing insects, and much more valuable information. ap14-6m

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism. — dollars."

—Jonathan Whipple, an old and experienced magnetic healer, recently from the East, who has had many years of practice as a healer, is now stopping at the Henry House, in Oakland, where he may be consulted. A lady will be in attendance to receive children and those of her own sex. Dr. Whipple comes to this Coast with excellent recommendations. 1m

Advice to Mothers.

MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhea, whether arising from teething or other causes. Twenty-five cents a bottle.

PROFESSIONAL CARDS.

MRS. SARAH J. PENOVER,
PSYCHOMETRIST,

Address 811 Johnson Street, East Saginaw, Michigan.
Delineates Character by Lock of Hair and Writing.
Readings, One Dollar.
Also translates ancient character writing. Terms for each, One Dollar.

MME. DELPHI,
SEERESS.

By aid of a real Hindoo crystal, gives the most wonderful revelations of the past and coming events.
Sittings daily, \$1.00. Office hours, 9 to 5.
Few electro treatments given.

1519 1/2 Market Street. Opposite Van Ness Avenue. juls

MRS. A. A. CONNOR,
PSYCHO-PHYSICIAN,
NERVOUS DISEASES A SPECIALTY.
Office Hours—From 10 A. M. to 4 P. M.

Room 56, Murphy Building Cor. Market and Jones Sts., San Francisco. juls 2f

NOTICES OF MEETINGS.

J. MORSE, TRANCE SPEAKER, OF ENGLAND, lectures every Sunday evening, at 8 P. M., in Washington Hall, No. 35 Eddy street, at 8 P. M. Admission, 10 cents. All communications to be directed to Mr. Morse, who is sole and responsible manager of the meetings.

METAPHYSICAL COLLEGE, 106 McALLISTER street. W. J. Colville's classes in Spiritual Science meet every Tuesday and Thursday at 10 A. M. and 8 P. M. Mrs. Wilson's class at 3:30 P. M. Mrs. Harris lectures on Theosophy every Sunday at 2:30 P. M.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrews' Hall, No. 111, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Meetings at 3 and 7:30 p. m.

THE SOCIETY FOR THEOSOPHICAL RESEARCH meets regularly every Friday evening at 106 McAllister street, at 7:30 sharp. Free library and free admission.

PUBLICATIONS.

A NEW DEPARTURE.

Spirit Eona's Legacy to the Wide, Wide World to be sold by Agents and through the House direct.

To introduce this GREAT SPIRITUAL WORK into every Spiritual family, and to those that read for advanced thought, I wish to appoint an agent (lady or gentleman) in every city and town in the United States, Canada, and foreign countries.

Those that will accept this position will find it very pleasant work. A few hours each day devoted to the sale of this book will bring you a nice income. Aside from this, you are doing a great spiritual good in distributing to the many the advanced thoughts in the book.

With little effort the book can be sold to nearly every Spiritualist that dwells in your city.

ONLY ONE AGENT to each town or city is wanted. Those that desire the same will please advise me at once, and I will mail them full particulars as to prices, etc.

The book is well advertised, and the many sales we have made is proof that this is the proper time for a book like this.

[TITLE PAGE.]

SPIRIT EONA'S LEGACY TO THE WIDE WIDE WORLD:

VOICES FROM MANY HILL-TOPS,

ECHOES FROM MANY VALLEYS.

—{ OR THE }—

EXPERIENCES OF THE SPIRITS EON & EONA

In Earth-Life and the Spirit Spheres: in Ages Past; in the Long, Long Ago; and their Many Incarnations in Earth-Life and on other worlds.
Given through the "Sun Angel's Order of Light."

The book has 650 large sized pages, is elegantly bound in fine English cloth, has beveled boards and gilt top; will be sent by mail on receipt of \$2.50.

Please send amount by money order or registered letter

Catalogues giving contents of the book mailed FREE to every one.

AGENTS WANTED.

Please address all letters to

JOHN B. FAYETTE,
Box 1862, Oswego, N. Y.

THE BOOK,

"SPIRIT EONA'S LEGACY,"

Has found its way to England and Germany, and is on sale in Madras, British India, by Kalsam Bros.

In Melbourne, Victoria, by Mr. and Mrs. S. A. Morris in Auckland, New Zealand, by Mr. and Mrs. Geo. Chaiay nov 26

NOW READY.

IN BOOK FORM.

The Series of Lessons given by the Guides of

MRS. CORA L. V. RICHMOND,

Entitled

"THE SOUL;"

It is Embodiment in Human Form.

In Six Lessons, viz.:

First Lesson—The Soul, its Relation to God. Second Lesson—The Dual Nature of the Soul. Third Lesson—The Embodiment of the Soul in Human Form. Fourth Lesson—The Embodiment of the Soul in Human Form, cont'd. Fifth Lesson—The Re-united Soul, including Parental and Kindred Souls. Sixth Lesson—Angels, Archangels, and Messiahs.

These Lessons have never before been published.

The primary object in the preservation of these Lessons in book form was to answer the urgent request of members of classes for a text book, or book of reference; but the ever increasing interest in these kindred subjects among thoughtful minds in all parts of the world, and the great demand for information concerning the subject matter of these teachings, have led to the publication of this volume. Handsomely bound in cloth, price, \$1.

All orders addressed to WM. RICHMOND, 64 Union Park Place, Chicago, Ill.

Also, by the Guides of Mrs. Richmond,

SPIRITUAL SERMONS,

(Weekly Discourse).

Volume I, neatly bound in cloth, \$2.50. Volume II, neatly bound in cloth, \$2.50.

Orders addressed as above. ferr-6m

DEEDS OF DARING

—BY—

BLUE AND GRAY!

The great collection of the most thrilling personal adventures on both sides during the Great Civil War. Intensely interesting accounts of exploits of scouts and spies, forlorn hopes, heroic bravery, imprisonments and hair-breadth escapes, romantic incidents, hand-to-hand struggles, humorous and tragic events, perilous journeys, bold dashes, brilliant successes and magnificent actions on each side the line. 60 chapters. Profusely illustrated to the life. No other book at all like it. Agents Wanted. Outlets everywhere. Time for payments allowed Agents short of funds.

PLANET BOOK CO., Box 683, PHILADELPHIA, PA., or ST. LOUIS, MO.

Books for Sale at this Office. (*)

The New Education: Moral, Industrial, Hygienic, Intellectual. By J. RODRIGUEZ BUCHANAN, M. D., \$1.50

Leaflets of Truth; or, Light from the Shadow Land. By M. KARL. 75

Our Sunday Talks; or, Gleanings in Various Fields of Thought. By J. J. OWEN. 1.00

The Mediumistic Experiences of John Brown, the Medium of the Rockies, with an Introduction by Prof. J. S. Loveland. 1.00

Spiritualists' Directory. By G. W. KATES. 85

Spiritism: the Origin of all Religions. By J. P. DANESON. 50

The Wateksa Wonder. By E. W. STEVENS. 15

The History of the Origin of All Things. By L. M. ARNOLD. 2.00

The Spiritual Science of Health and Healing. By W. J. COLVILLE. 75

Beyond. (Interesting Experiences in Spirit Life). Experiences of the Spirits Eon and Eona in Earth Life and Spirit Spheres. 2.50

The Independent Voice in Grand Rapids, Mich. By H. W. BOSE. 15

Review of the Seybert Commissioners' Report. By Hon. A. B. RICHMOND. 1.25

Lifting the Veil: Or, Interior Experiences and Manifestations. By SUSAN J. and ANDREW A. FRICK. (Including postage.) 2.00

Temperance and Prohibition: By DR. STOCKHAM. 1.00

Practical Occultism: By J. J. MORSE. 1.00

Within the Veil. By W. J. COLVILLE. 15

*When ordered by mail, eight per cent added for postage.

(Written for the Golden Gate.)

My Hit or Miss Strips.

In the Golden Gate of May 12th, there was a short article from the pen of G. Allen, headed "Mind and Matter—Spirit and Soul." I was much interested in the same, as there were several points that showed the writer, thought to be running in deep channels, and I said to myself, he hears the surging of the infinite sea, as the waves thereof wash the shores material. He voices my own thoughts when he says, "In reading spiritual literature, I am mystified in regard to the true meaning of the terms spirit, mind, and soul." I was much struck by the remark, as I have again and again wondered why there was not some general acceptance of terms, and have flattered myself with the thought that in due time some wise souls would make a point of clearing up the unstaked ground, and would place thereon serviceable guide posts, though perhaps I have made use of the wrong term. Having waited long for the keen thought plow to run through this field, and seeing as yet no move in that direction, there came to me the possible propriety of comparing notes of comprehension on the subject, and I said to my self, having once on a time been in the habit of "speaking in meeting," I will give in my "testimony," and perhaps others will do the same, and in that way we may arrive at many hearts, acceptance of the above mentioned terms, even though the expressions given appeal not affirmatively to our higher consciousness. Of course, my "testimony" will be open to the closest criticism, as I make no pretense of wisdom that touches the superlative notch, in the truth scale, nor do I make a practice of looking wise by the hour over the little I do know, or the much I have not heard of. I many times listen to the voice of the angels as they speak to my own soul, and as is natural, base my conclusion largely on their utterance, thinking it quite likely they know more concerning such exalted topics than I do. Without further preliminaries I will state my candid belief. Mind, I understand as being a term suggestive of the Father and Mother creative and sustaining power. God, Spirit and Mind to me are synonymous terms, and while there is general, or universal spirit, or mind, there is also individual spirit or mind, by which I mean something like this: As a result of the blending of the positive and negative chemicals enshrined in the Father and Mother God, there is a casting off, or in other words, a hint of mind jets. These jets, I am told, hold the possible germs that correspond to every part of the human form, or rather the soul from after which the physical is fashioned. I am also told that through the attractive force belonging to these mind jets, by virtue of the creative source they attract most naturally from the soul others of the infinite, that which in fulfillment becomes a form, which I call the soul. The mind jet becomes the brain, and in the soul form, occupies the dome, becoming the light thereof. Now I can see the law of correspondence that runs between the gradual growth of the soul form in the love and wisdom realm of the infinite, and the gradual growth of the physical form enshrined within the sanctity of the maternal cabinet, because I reason from circumference to centre. In both cases, it is through the blending of the positive and negative chemicals that forms are built, soul forms in the realms of the infinite, and material forms in the kingdom of matter.

To sum up I will say, universal mind or spirit to me signify Deity, while individual mind, enshrined in a soul form, I call individual spirit, and when I say I see a spirit, I mean I see the soul structure in which is enshrined the mind jet. So much for mind, soul and spirit.

I notice considerable thought is being given to the subject of mediumship, and being a medium myself, feel no little interest in what is said on both sides. I fully agree with one who speaks against forced unfoldment of medial powers, and the sitting of sensitives in promiscuous circles for development. I also recognize truth in the idea that, first of all, a medium should become positive in their acceptance of that which is clean, and rejection of that which is unclean. When a medium has reached the point where their higher soul attributes become the positive governing power, then they are safe, and not till then.

I look upon a medial person, whose development reaches not the ascendant scale, as a dangerous person, because of the many unseen souls they attract, and who must in the majority of cases be like the magnet. These souls have a positive power which is strongly felt in the material realm, where I doubt not they revel in the lesser good to the discomfort of others. While I consider such a medium dangerous, I look upon one whose higher self is unfolded beneath the holy lights of the superior zones as a power of good to all within the circumference of their silent soul ministrations.

I see not from the present where or how the progressive part will wind, wherein must tread the medial pilgrims of which I feel the world has greater need than they are willing to acknowledge. Surely, they must in some way be led to higher grounds, wherein truth, honesty and honor will be the daily robings of their souls, and perhaps if food and clothing were not too many times scrumped, they would sooner reach the peace realm of luminous

forms and white robes. I query much just here, and there always comes to my soul, in response to querying, a peace wave that is freighted with the assurance that during all the seeming wrong there is weaving, in the loom of the Infinite, a plan for which the future, when it becomes the present, will make demands, and all will be well. Still I can not help humming to myself lines from a poem by Will Carleton, in which he says—

"What wouldn't I do,
What couldn't I do,
If I'd a million millions?"

I feel very deep interest in the "Question Department," as it is echoed the very truths so long brought up by the superior masters. Truth we seek to weave into our life web. The genius of that department is during a noble work for the Father's needy children, and my heart bids her "God-speed."

I see the war of words between the re-incarnationists and anti-re-incarnationists is still open, and the thought-bullets on the buzz. On the whole, I am glad it is so, and perhaps when there is an equalization of mental force, we shall all reach higher grounds, wherein lies greater good. There are those among the anti-re-incarnationists who "take on" bitterly over a breaking up of families, if re-incarnation is a fact. It seems to me such distressed souls are wearing magnifying glasses of too great power; besides, they seem not to see that the breaking up of families is as much an incident of the material country as the land of souls. For my part, I can't see how any one can have and hold eternally their earth children, just because they were theirs here, when they, too, will marry and become fathers and mothers with the same love desires for their children. Now, if a father and mother make an eternal claim to their children, and the children in time become parents, how is the affair to be settled? Shall the children's children, who also will become parents, become of no account? I see in this strange field no regulating power except that of matehood, and that, to my mind, gives each soul peaceable possession of its own, and with that I feel I shall be content.

I had no idea of rambling on as far as I have, and have had my mind's eye on the Editor nearly every moment, as I was actually desirous of writing a short article, lest he should softly close the "Gate" on

COUSIN RUTH.

RULES FOR THE SPIRIT CIRCLE.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperament, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated; the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed toward the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced, you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits, or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning if you can not at first realize it. Never feel hurt in

your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil-disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you can not always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rappers, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—Emma Hardinge-Britten.

Home is the grandest of all institutions.

PROFESSIONAL CARDS.



FRED EVANS.

Medium

—FOR—

INDEPENDENT

SLATE

And MECHANICAL

WRITING.

Sittings daily (Sun

days excepted), from

No. 133 Octavia Street, near Haight St., San Francisco

Take the Haight Street cable car.

Mr. Evans leaves for Australia August 15th. Parties desiring to see Mr. Evans had better make arrangement at once.

L. HEATH, BLIND MAGNETIC PHYSICIAN.

PARALYSIS, RHEUMATISM AND NERVOUS PROSTRATION, Specialties.

Reliable References Given. 370 Temple Street, Los Angeles, Cal.

J. NO. SLATER, Test Medium.

400 GEARY STREET, SAN FRANCISCO.

Sittings from 10 to 3 o'clock, sharp. jun9-tf

MRS. T. M. DIXON, CLAIRVOYANT, TEST, AND BUSINESS MEDIUM.

Diseases Diagnosis. Sittings daily from 10 A. M. to 5 P. M.

No. 1242 Howard street, Bet. Eighth and Ninth. SAN FRANCISCO: jul2-tf

J. P. DAMERON, ATTORNEY AT LAW.

280 MONTGOMERY STREET, SAN FRANCISCO, CAL.

Room 21. jul4-tf Take Elevator.

BY ADVICE OF HER GUIDES, MRS. JENNIE CROSSE, The Great Boston Medium.

Has removed to W. Garland, Maine, where she will continue to give life reading for \$1, and two stamps. Six questions answered for 50 cents and one stamp.

jul4-3m Disease a specialty.

MRS. LIZZIE FULTON, TRANCE, TEST AND HEALING MEDIUM.

— \$15 —

Mission Street, SAN FRANCISCO.

MRS. S. SEIP, PSYCHOMETRIST AND CLAIRVOYANT.

(At home), 206 Hermann Street, SAN FRANCISCO.

Consultations daily, \$1.00.

Picture, letter or rock psychometrized, \$2.00. A fair reading of your future proceedings, \$5.00. jul7-tf

SPIRITUALISM. J. W. GILL, Test Medium.

200 Turk Street, SAN FRANCISCO.

Office Hours, 10 to 4. jul4 1m

PROFESSIONAL CARDS.

MIND HEALING!

ALL ARE WELCOME!

No Charges Made for Healing, Teaching, or Advice.

A BOX AT THE DOOR FOR VOLUNTARY OFFERINGS.

The Sick and Afflicted should come and be healed. There is help for all. Treatments given daily. Absent treatment a specialty. Will visit patients. Classes formed monthly for instruction.

All books, pamphlets or magazines on Christian, Mental or Spiritual Science for sale. Also standard works on Occultism and Theosophy, and all novels on Metaphysical Thought. Sole agent for W. J. Colville's "Spiritual Science" and "Metaphysical Queries." Complete list of Dr. Evans' works. Agent for THE ESOTERIC. Subscriptions taken at \$1.50 a year single copies, 15 cents. Sample copies free. Send for price list.

Address, MRS. SADIE GORIE, Manager Pacific Coast Metaphysical Co., No. 6 Turk Street, San Francisco.

may25-1m

C. A. ROGERS, Artist.

PORTRAITS PAINTED FROM LIFE, OR ENLARGED FROM PHOTOGRAPHS OR SMALL PICTURES OF ANY KIND, to any size desired, in Oil, Water Colors, India Ink, Crayon or Pastel.

Spirit Photographs Enlarged. Landscapes painted to order. Please call, or write for particulars. Studio, room 75, St. Ann's Building.

No. 6 Eddy Street, San Francisco. jan21

PSYCHOMETRY.

MRS. A. K. CHAINEY WILL GIVE PSYCHOMETRIC READINGS, PERSONALLY, AND FROM WRITING.

Prof. Wm. Denton said of Mrs. Chailey: "She is an accurate Psychometrist, and a Seeress of remarkable power." Gnostic Society Parlors, 17 Flood's Block, Market street, San Francisco. my9-tf

METAPHYSICAL COLLEGE,

106 McAllister Street, San Francisco.

MRS. SARAH A. HARRIS, F. T. S., Conducts the School in Theosophy, Sunday at 2:30 P. M.

Seats Free. All Are Invited. ap7-tf

HOME COLLEGE OF SPIRITUAL SCIENCE, MRS. M. E. CRAMER, PRESIDENT.

324 Seventeenth Street, San Francisco.

Classes in Metaphysics and Mental Healing. Tuesdays and Fridays, At 2 and 8 p. m., By the President.

Hours for Treatment, From 10 a. m. to 2 p. m., Daily, except Sunday

MR. AND MRS. H. PETTIBONE, TRANCE, BUSINESS, PHYSICAL AND INDEPENDENT SLATE-WRITING MEDIUMS.

Special attention given to the development of all phases of mediumship.

No. 115 Jones Street, San Francisco. jun9-tf

ARTESIAN WELLS LOCATED By Spirit Directions.

For Particulars and Terms, address A. B. FULLER, Box 71, Turlock, Cal. mar3-tf

MRS. MILLER, MADAM DEROTH, The Wonderful Psychometrist.

Will hold Public Circles on Tuesday, Thursday and Saturday evenings.

Admission to Public Circles, 25 cents. Private Sittings given daily by both mediums. Price, \$1.00.

MRS. F. SAGE, M. D., 202 STOCKTON STREET, SAN FRANCISCO.

DISEASES OF WOMEN AND CHILDREN SPECIALTY.

Office hours, from 8 to 10 a. m., 1 to 4, and 7 to 8 p. m.

MRS. D. N. PLACE, TRANCE, INSPIRATIONAL AND HEALING MEDIUM.

Circles—Friday at 2 p. m., and on Sunday and Tuesday at 8 p. m.

Sittings Daily 10 to 4. 733 TURK STREET, SAN FRANCISCO. ap21-1m

MRS. M. E. AYERS, PSYCHO-MAGNETIC PHYSICIAN.

Residence, 1210 Twenty-eighth Street, OAKLAND, CAL.

MISS RUTH RANDOLPH, —AND— MRS. M. JOHNSON,

SLATE-WRITING, TRANCE, AND DEVELOPING MEDIUMS.

No. 760 Sixth street, Oakland. ap23-3m

MRS. C. J. MEYER, CLAIRVOYANT, TRANCE, BUSINESS AND DEVELOPING MEDIUM.

Circles—Thursday evenings. Gives names in full. (Sittings, \$1.) And

MRS. JULINA JACKSON, MAGNETIC HEALER, Diagnoses diseases without questioning.

2514 1/2 Sutter Street, SAN FRANCISCO. jun6-tf

MRS. SEAL, MEDIUM,

Cures all diseases; also the use of tobacco in any form, liquor or opium; the cure of tobacco guaranteed or no fee will be charged.

Sittings, Daily. 1:1 Circles, Wednesday Afternoons. ap16-tf

No. 108 SIXTH STREET, S. F.

PROFESSIONAL CARDS.

ANDREW JACKSON DAVIS.

Seer into the Causes and Natural Cure of Disease.

Having permanently become a citizen of Boston, Mr. DAVIS may be consulted by letter or in person at his office,

63 Warren Avenue, Boston, Mass.

Every Tuesday, Thursday and Saturday, from 9 to 12 A. M.

He is remarkably successful in the treatment of every variety of CHRONIC DISEASE, either physical or mental, adapting remedies to meet the peculiarities and requirements of each case.

Consultation, with special directions for cure, \$2; each subsequent interview, \$1. Simple remedies, if needed, extra.

Mr. Davis would be pleased to receive the full name and address of liberal persons to whom he may, from time to time, mail announcements or circulars containing desirable information.

nov19-5m

LOS ANGELES

Metaphysical College, 640 S. HILL STREET, - LOS ANGELES, CAL. Chartered May 31, 1888.

CORNELIA AUGUSTA HARPER, President MARY FRANCES WOODFORD, Teacher

The College stands in its own beautiful grounds, and is close to a delightful park and near all business centres.

A limited number of students and patients can be accommodated on moderate terms.

For all particulars, address the Faculty. Open Meeting, every Wednesday, at 2:30 o'clock, P. M. jun9-tf

MISS GEORGIA HALL,

TEACHER OF MARSH'S SYSTEM OF SHORT-HAND. Residence—2333 Bush Street corner of Pierce, SAN FRANCISCO.

MRS. S. S. MESSER, CLAIRVOYANT AND PSYCHOMETRIST, 905 FOLSOM STREET, Near Fifth, SAN FRANCISCO.

Gives readings of character, and diagnoses disease from lock of hair.

Circles Tuesday and Friday Evenings. Sittings Daily. my19-tf

MRS. W. WEIR, TELEGRAPHIC MEDIUM, Controlled by the late Mrs. Breed.

The WONDERFUL RAPID MEDIUM. 1562 SEVENTH STREET, WEST OAKLAND. Center Station. (Sittings Daily.) dec-10

A REMARKABLE OFFER. SEND TWO 2-CENT STAMPS, Lock of hair, state age and sex, and give your name in full, and I will send you a CLAIRVOYANT DIAGNOSIS of your disease, FREE. Address, J. C. BATDORF, M. D., Principal Magnetic Institute, Grand Rapids, Michigan.

A LIBERAL OFFER, BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

Send four 2-cent stamps, lock of hair, name, age and sex. We will diagnose your case FREE, by Independent Spirit Writing. Address, DR. J. S. LOUCKS, Canton, N. Y. febr8-tf

MRS. EGGERT AITKIN, CLAIRVOYANT, MAGNETIC HEALER AND TEST MEDIUM, No. 830 Mission Street, Between 4th and 5th, SAN FRANCISCO.

Developing Circle Thursday evening. Public Circle Sunday Evening.

MRS. L. M. BATES, Gives INDEPENDENT SPIRIT TREATMENT FOR HEALING.

2035 CLINTON AVENUE, ALAMEDA, CAL. \$1 per treatment. Wonderful success in most cases. sep24-6m

DR. A. W. DUNLAP, CLAIRVOYANT AND MAGNETIC HEALER, 822 MISSION STREET, Diagnoses disease without questions; all kinds of disease treated; root and herb medicine used: eyes, cancer, tumors, etc., successfully treated; has had twenty years' practice as a Healer in this city. References at office.

MRS. ALBERT MORTON, SPIRIT MEDIUM AND PSYCHOMETRIST. Diagnosis and healing disease a specialty.

210 Stockton Street, SAN FRANCISCO. nov4-tf

MRS. M. MILLER, MEDIUM, Meetings—Tuesday, Thursday and Saturday evenings, and Fridays at 2 p. m. Sittings daily, \$1.00.

114 Turk Street, between Taylor and Jones. Sittings daily. Admission to Public Circles, ladies 10 cents, gentlemen 25 cents.

SEALED LETTERS. ELEANOR MARTIN

Now makes a specialty of Business—\$5. Full spiritual message—\$2.

73 LANE AVENUE, COLUMBUS, OHIO. my24-tf

MRS. DR. BEIGHLE, Has moved into the

Murphy Building, On Market Street

Over J. J. O'Brien's Store, Room 54.

MRS. SALINA PULSIFER, MINERAL PSYCHOMETRIST, Webster Street, East San Jose.

Small specimens of rock may be sent by letter. Prompt examinations made. Terms, \$2.50. aug13

